

Childhood Education

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**THE DISCIPLINE OF
UNDERSTANDING EACH OTHER**

April 1944

JOURNAL OF THE ASSOCIATION FOR CHILDHOOD EDUCATION

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Childhood Education

*The Magazine for Teachers of Young Children
To Stimulate Thinking Rather Than Advocate Fixed Practice*

Volume 20

No. 8

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Subscription price \$2.50. A.C.E. membership and subscription \$4.00. Foreign postage 50 cents. Single copies 30 cents. Send orders and subscriptions to 1201 Sixteenth Street, N.W., Washington 6, D.C. . . . Entered as second class matter at the post office at Washington, D.C., under the act of March 3, 1879. Copyright, 1943, Association for Childhood Education, Washington 6, D.C. Published with cooperation of National Association for Nursery Education.

Next Month—

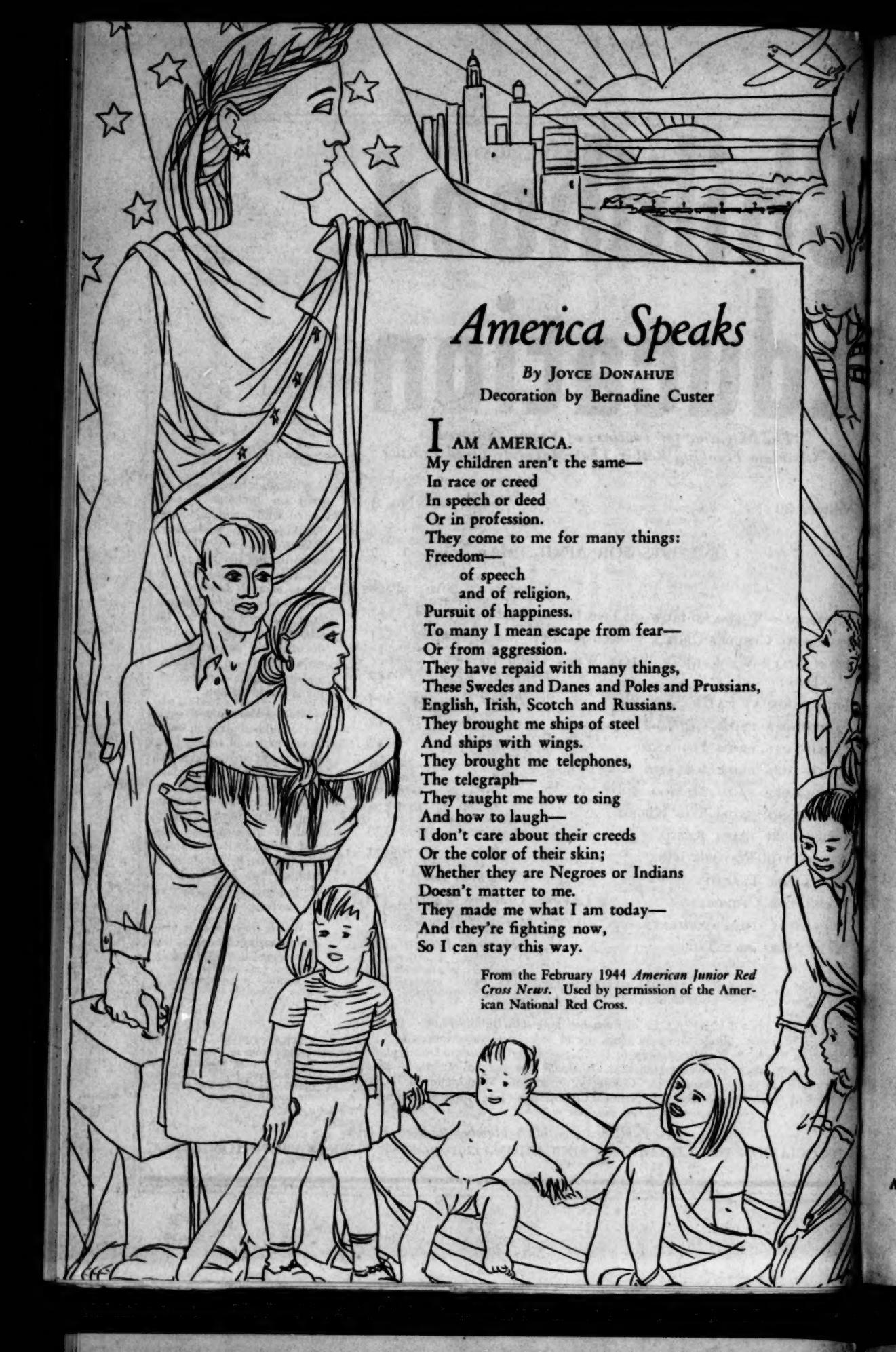
With the May issue the series on discipline is concluded with attention to the discipline of law and order. Sidonie Gruenberg discusses authority and freedom in the education of children at home, Hannah Lindahl tells how we may help children grow in self-discipline at school, and Carl Friedrich discusses the importance of early childhood education and its significance for developing world citizens.

Frances Martin draws upon her childhood days in India to emphasize an approach toward world citizenship which really works, Mary Alice Jones discusses the concepts of law and order children can develop through certain kinds of religious experiences, and William G. Carr shows the importance of an international education authority if ideologies of democracy are to survive.

Watch for announcements of interesting summer school experiences in the May issue.

EXTRA COPIES—Orders for reprints from this issue must be received by the Standard Press, 920 L Street, N.W., Washington 1, D.C., by the tenth of the month of issue.

Published monthly September through May by
ASSOCIATION FOR CHILDHOOD EDUCATION, 1201—16th ST. N.W., WASHINGTON 6, D.C.



America Speaks

By JOYCE DONAHUE

Decoration by Bernadine Custer

I AM AMERICA.

My children aren't the same—

In race or creed

In speech or deed

Or in profession.

They come to me for many things:

Freedom—

of speech

and of religion,

Pursuit of happiness.

To many I mean escape from fear—

Or from aggression.

They have repaid with many things,

These Swedes and Danes and Poles and Prussians,

English, Irish, Scotch and Russians.

They brought me ships of steel

And ships with wings.

They brought me telephones,

The telegraph—

They taught me how to sing

And how to laugh—

I don't care about their creeds

Or the color of their skin;

Whether they are Negroes or Indians

Doesn't matter to me.

They made me what I am today—

And they're fighting now,

So I can stay this way.

From the February 1944 *American Junior Red Cross News*. Used by permission of the American National Red Cross.

Why and How of This Issue

TWO YEARS AGO, just after the fall of Bataan, the present Intercultural Relations Committee of the Association for Childhood Education undertook its work of encouraging teachers and children to cultivate friendly relationships with those of other races and creeds. At that time it was important to think of national solidarity, of preserving this democracy and of strengthening it to meet problems which will arise after the war. Many people were questioning whether or not it was possible to expect human beings to accept the personal responsibility and exert the self-control necessary to preserve a democratic way of living.

Recognition of the rights of ethnic groups is one of the country's great unsolved problems. People will be living after the war under conditions which will make it essential that they live and work understandingly and sympathetically together if this nation is to survive.

Recognizing that young children normally have no race prejudices, Committee members hoped to find ways of helping children to keep this early interest in one another. They studied the work of other organizations to learn what has been accomplished along this line. They questioned teachers from all sections of the country to learn what they were doing to help children take pride in their own homeways, to keep alive some of these, and to take joy in the homeways of others.

Undoubtedly, the best way of learning to respect and value people of another culture is to have as a friend a person of another culture. Another good way is to enjoy the literature, music and recreation of those whose homeways are different from ours.

Stories, games, songs and poems are powerful influences in keeping a people together. The stories, games, songs and poems which people teach their children are a revelation of what that people hold dear and the means by which they transmit their culture to their children.

IN VIEW OF ALL THIS, the Committee collected child-lore of a few of the cultures in the United States. This child-lore is beautiful in its own right. Furthermore, the people among whom it originated arouse our respect, our admiration and our regard for their integrity, their humanness and for the ideals they teach their children. Whether or not it is shown in the brief selections made for this issue of *CHILDHOOD EDUCATION*, each nationality studied showed endearing characteristics: the quiet philosophy, gentle humor and friendliness of the Spanish speaking Americans; the sturdy courage and practical kindness of the Russians; the integrity and devotion of the hard-working Finns; the love of poetry and the intellectual pursuits of the Icelanders; the affection of the Chinese for their babies and the happy rhythm and patience of the Negroes. In the ideals and standards which each culture passes on to its children we recognize those which each of us is eager to set up before our own children.

THE GATHERING of this child-lore has been a delightful but tantalizing experience—tantalizing because there has not been time to do more than dip into a few cultures, knowing there is much that must be missed this time; and knowing that there are hundreds of other cultures each of which has its own offering when we have time to search it out.

Since the Committee started its work the world has been rapidly shrinking. Almost overnight it has become strangely small. Wendell Willkie has promised to run over to Russia some week-end to finish a fishing trip. Worth McClure has touched four continents in forty-eight hours, returning from England. So work that was intended for this land has possibilities far beyond its borders into a world where, already, the farthest child is said to be only sixty hours distant from any of us.

This quest for child-lore has led to interesting acquaintances and rich friendships. Many people have contributed to it: a Russian hairdresser, a Negro teacher, a Chinese teacher, Finnish parents, and so on and on. We would like in particular to express our appreciation for interest and help given: to Jakobina Johnson for her translations of Icelandic stories and songs and for her description of Icelandic games; to George Sanchez and Marie Guzman for help with Spanish-American material; to Gertrude Soinila for her translations of Finnish game and verses and the help given by her parents and friends; to Julia Davis for her work in collecting Negro lore and the aid of her friends; to Lois Waterhouse for checking material with her Chinese friends and acquaintances; to Helen Reynolds for analyzing the questionnaires; to teachers in all parts of the country who sent information regarding classroom practices; to friends who lent books, sent references and searched for pertinent material; to publishers who have permitted the use of copyrighted publications and to Committee members—Eula Biles, Agnes Burke, Lucy Gage, Sarah Marble and Jennie Wahlert—who made possible and took part in this study.

IT WOULD BE DIFFICULT to find a happier way of learning to understand and enjoy people of another culture than the way the Committee has chosen. People give the best they know and the best they have to their children, and this best is enriching the culture which we are passing on to our children.—*Elizabeth Neterer, chairman, A.C.E. Committee on Intercultural Relations, and supervisor of cadet teachers, public schools, Seattle, Washington.*

THEN LET US PRAY that come it may,
As come it will for a' that;
That sense and worth, o'er a' the earth,
May bear the gree, and a' that.
For a' that and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that.

—ROBERT BURNS

Preparing Children For a World Society

To dignify his role upon the earth twentieth century man must master ways in which people of different culture or different race or different religion can live together so that each group contributes something positive to the whole. Miss Mead emphasizes the importance of this task, discusses two needs that must be met if it is to be accomplished, and analyzes the contributions of this issue toward fulfilling one of these needs.

ONE WAY OF DIGNIFYING man's role on this earth is to dignify the times in which he lives, to identify the special task to be done in his own century. The last century saw man conquer the problem of physical power and harness natural forces so that he no longer needed to toil from dawn to dusk for the barest necessities of life.

In this century a new and perhaps a more difficult task confronts the conscious world—those people in every country who are thinking rather than merely dreaming about a better world life for everyone. We do not have to master the mechanics of travel on sea or land or in the air nor the problems of transmitting sound and image through space. All these things have been done. We do have to master ways in which people of different culture or different race or different religion can live together, not merely tolerated or endured but so that each group contributes something positive to the whole.

All through history when two or more peoples have met and exchanged ideas and inventions, works of art and styles of liv-

ing, something new has resulted. But the something new was not always something good. A Japanese who appreciated western civilization codified the Japanese Bushido which became the handbook of Japanese militarism. Hitler, living in an Austrian village, dreamed of a greater Germany. Ezra Pound, after seeking the lovely rhythms of Provençal verse and giving them back to his own people, lived to become an apologist for Fascism. Centuries of conquest in India produced a layering of castes deeply inimical to the development of dignified human living. These instances are conspicuous in the world scene but equally important are the contacts between children of quite different backgrounds which may set the stage for later hostilities, myths of racial grandeur or religious fanaticism.

Furthermore we cannot shirk this task of learning how to live together, for there are those with other purposes than ours who know that something can be done with the great unprecedented new contacts between peoples all over the world. In every quiet lane in England American soldiers, accustomed to wider spaces, have driven a jeep or a truck and have been welcomed as allies while the hedgerows trembled. In the United States minority groups from other races and cultures, as well as the young and the old, have suddenly become valuable when every hand was needed for a war job. New jobs have given them a new sense of their own potentialities as they work side by side with people whom they have never known before.

All of these heightened contacts, all of these new expectations can become either a breeding ground for better understanding or a breeding ground for further wars and revolutions. The technique of exploiting these conflicts is well known to all those who believe that the speediest way to change a bad situation is first to make it worse. The activists of both Right and Left are adept at playing upon the fears and hostilities of peoples who must live together in the same world although they seldom come close together under conditions of friendliness and warmth, except in the schools.

But in the United States the most diverse peoples of every skin color and with many different sound patterns on their tongues sit side by side in the elementary school, share the same drinking fountain, dip their pens in the same ink. At first glance it would seem inconceivable that girls who have gone to the same public school which made no distinctions in creed, nationality or color should suddenly when they become employees at some great war factory object to sharing restrooms and lunchrooms. Yet this does happen and brings sharply into relief two needs: (1) the need for laying a foundation in emotional understanding rather than in formal, verbal understanding of other people, and (2) the need for eliminating the tendency of any group of people, children or adults, to define themselves by the circumstance that they are *not* something else—*not* women, *not* foreigners, *not* Catholics, *not* Protestants, *not* gentiles, *not* Asiatics, *not* white. It will be enough to supply one of these needs without supplying the other.

Children may learn to link arms easily because in school their personal definition of themselves does not include *not* being pigeon-holed with people of another sex, class, race, nationality or religion. If they do not learn as children an easy acceptance

of people who are different from themselves, then only too easily the fear or hatred of these differences can be exploited later. But even if children in school do learn to value each other *in school*, this value may all be swept away later if as adults they value themselves mainly in terms of the people with whom they do *not* share jobs or streetcar seats, dinner tables or church pews.

What This Issue Has to Contribute

This issue of CHILDHOOD EDUCATION is mainly concerned with the first problem—how teachers can help children to value the special contributions which individuals with different homeways—that is, children whose families still practice the customs of some other cultural group—can bring to life in the schoolroom. Almost every schoolroom in America contains children whose homeways differ if only because they come from another region of the United States. It may be useful to include always some samples of the homeways of different parts of America—May baskets and baked beans from New England, for instance—beside the more sharply contrasting homeways of children from Mexican or Russian or Chinese homes.

When it is possible it will be valuable to emphasize that race and culture are only transitorily and unimportantly connected. Children will know that this is true if they are shown the difference in the homeways of Negro children from the South and from the North, or of Northern and Southern Italians, or of Jewish children from different European countries. In this way children may learn that every group of people has a way of life, compact of tradition and delicate in adjustment to the surrounding physical world, which they carry with them in their words and gestures, their hopes and fears, wherever they go.

The materials which have been collected by the A.C.E. Committee on Intercultural

Relations are a particularly fortunate combination because they all invoke the children's emotional response, not merely a textbook comprehension. Songs are perhaps the most successful form of art in bridging every sort of cultural barrier. A snatch of song hummed years afterwards may re-establish contact where it looks as if all had been lost.

Using food as a means of bringing cultural understanding has two purposes. To begin with, in all of our European tradition and in most of the world, to eat together of the same food is a sacramental act. To have eaten the food of another still carries an implication of closeness. It is important not only that the foreign food should be brought to school but that where possible it should be cooked at school or brought in still redolent with its peculiar aroma so that the children may share the smell before they eat together.

Differences in food habits are a never-ending source of misunderstanding because people seem to feel that other people *are* what they eat, somehow compounded of the strange, oddly smelling, unfamiliar food. When, however, one eats a bit oneself a bond almost physical in nature is established between the two. Children who bring a little of their homefood into the schoolroom will also have established a bond between home—where all is warmth and kindness and cookies—and school where standards of success often alien to the child's homeways are imposed.

This point is particularly important because so often the question of intercultural or interracial relations is onesided. An attempt is made to make the majority group tolerate or like the minority group without realizing that little love can bloom in the hearts of minority children who have met only routine discrimination and coldness. The school teacher may be the only woman of the majority group whom the

children have ever met or will ever meet through their childhood. If they learn to like and trust her and their classmates, they will be ready to respond to the friendliness which is offered them later. It is not enough to make the other children—the children whose names are all American and whose skins are only different degrees of blondness and brunetteness—appreciate their neighbors with strange names and odd tricks of pronunciation and different shades of skin color. Unless this feeling is reciprocated, little will be accomplished.

The third kind of materials which the Committee has collected are games which children have loved, and favorite folk tales. Both games and stories have plots—plots which grew from the universal experiences of childhood—of being small while adults are large, of having parents of two sexes, of having to make the best of playing at being grown whenever one wants really to share in the grown-up world. As children join hands and move in a circle, repeating a rhyme which was developed by children bred in a very different culture, some greater understanding of the children whose feet move naturally to that rhythm and whose special hopes and fears are embodied in those words should come to them, inarticulately, below the level that any teacher could verbalize or any child parrot back.

Here it is probably a good thing to do several things: play games which belong to minority children in the school, and play games which belong to some foreign culture of which there is no representative in the school so that all the children—old American, Polish, Italian, Scottish, Irish, Chinese—may experience together how strange a strange rhythm can seem. A third way in which games can be used for increasing understanding is to play different versions of the same game—versions from the South, from England, from Italy,

The game which is sometimes called "Oranges and Lemons" and sometimes "London Bridge" is played around the world. As children experiment with the different choices: "What do you like best, ice cream or cake?" "What do you like best, coconut hearts or mangoes?" "What do you like best, a leek or a cucumber?"—all the hundred different phrasings which children have given the same game around the world—they will be learning simultaneously that peoples are different and that they have much in common, that comparable and familiar delight can take on many different forms.

Stories are perhaps the most difficult material to use successfully. So often the plot of the wicked stepmother or the proud sister variety may arouse a child's terror without also, as do the folk tales of one's own culture, assuaging some fear that every child in that culture has already known.

Stories from other lands should be chosen very carefully. All frightening situations should be avoided much more carefully than when choosing fairy tales from our own background. And while variants of games from other cultures are a good way of bringing children better understanding, it is probable that variants of our familiar fairy tales,¹ especially the frightening ones like "Snow White" or "Hansel and Gretel," should not be told our children as the way "the little French children tell it." Children who have steeled themselves by long experience to live through the frightening incidents in the familiar tale may be doubly shocked by some new twist of the plot and

¹ As a corollary of this caution, among a group of children of very mixed nationality, it is probably wise to avoid frightening folk tales of any sort as to some of the children even our familiar ones will include strange and therefore frightening solutions.

ALL OF US need to "catch something" to help us toward a way of life in which every man is permitted and encouraged to make his full contribution. But it is impossible to understand your neighbor if you never come to know him; and you can never know him if you live in one world, while he lives in another.—By Alphonse Heningburg in *Common Ground*.

reject, long after the whole incident is forgotten, the very name of the nation who added that last unbearable bit. For the simplest and most reliable results it will be best to choose stories which emphasize the relationship between children and those parts of the natural environment which happen everywhere—the seasons, the first snow or the first snowdrop, the birth of baby chicks or calves, the full moon.

As all of these materials are used to help the children whose homeways are different feel less strange, to help the children of old American stock to welcome the others, it will be important to suggest to the newcomers that they are also Americans, also valued members of the region, the state, the town, the street where they live. Sometimes well-meant attempts to emphasize the color and beauty of some other national heritage have only resulted in making the children who had a claim on that heritage reject it because they felt that it stood in the way of their becoming full Americans, full citizens of their local world. The extra homeways—the Russian food, the Finnish folk song, the Icelandic folk tale, the accent from Dixie or the lore of a fishing village in New England or of a western ranch—have to be handled as something extra, something plus, and always in such a way that when the children are grown each can be so proud of what he is that none will have to rest his sense of security on what he is not.

Only so can the children who join hands in some new game today be prepared to take an active and responsible part in the work of this century—the work of orchestrating the cultures of the world so that each may contribute fully to a world culture.

How Shall We Choose What Were Good to be Done?

Miss Reynolds, formerly director of kindergarten and primary grades in Seattle, Washington, public schools, interprets the responses made by sixty teachers to the questionnaire study made by the A.C.E. Committee on Intercultural Relations and suggests certain responsibilities all teachers must assume if interracial and intercultural understanding and cooperation are to be inherent in the American way of life.

I'D LIKE TO SPEND an "everyday" morning with you and the children with whom you are living, for it is in the everyday working toward a good day in nursery school, in kindergarten or with the eight-year-olds that we are interpreting our understanding of cultural democracy. Such a day shows our understanding of what we mean by the American way of life and the culture we think democratic.

In thinking over what happened today and what we would like to have happen tomorrow, in meeting a parent after school or on the street, in thinking over the children who puzzle us, in selecting the picture books at the library, in working on the curriculum committee, in marking Tom's report card or in writing a letter to his parents regarding his progress, we are establishing the school folkways which influence the new teacher, the new children, the boys and girls from well-established homes of cultures, democratic or undemocratic!

As though we were able to think aloud together, I would like to suggest certain responsibilities which seem to stand out from the study of the responses to the

questions regarding this matter of intercultural, interracial understanding, justice and cooperation.¹

Our Need for Study

First, none of us can afford to close our minds to the problem. Every newspaper, every magazine, radio programs every day attempt to influence our thinking in one direction or another. We may live in an old settled American community. The community may change its make-up over night. The children next door may be swept up in the family move into another occupational environment and in a roadside trailer find it hard to preserve the safe and decent ways of traditional family living. The keeper of a small Midwestern hotel sells it and invests in a waterfront inn in war-industrialized Seattle. Next door is a movie house where little Bob hides away in sheer delight to see all the shows, and finds even the movie house man against him as the school attendance department is called. Sometimes in these days of confusion we find it hard to do anything but bemoan the situation as one that affects the whole world—one in which we can do little or nothing.

We need to clear up our own confusions as to the different types of difficulties and to realize that in some cases we have problems of nationality, race and religion all combined. As individuals we can do something with some situations. In others,

¹ The study made by the A.C.E. Committee on Intercultural Relations as mentioned on page 343 and described on page 353.

principals and teachers can do a great deal. In many cases working with church and other community organizations and most directly with fathers and mothers we can better conditions a little.

While we must deal immediately with some distressing situations we shall all be better able to discover foundation causes and possible remedies if we do much reading and studying of the extent and seriousness of the whole problem. We must see our own group and its troubles with greater clearness, with understanding sympathy because of this background—yes, with hope. We must not take ourselves too seriously. We must realize that many are working with us, that we must see ourselves—fathers, mothers, children, teachers—as part of "the human comedy."²

This study will lead into a child-by-child, family-by-family analysis of the group with which one is working. Who does not seem to fit in? Who has no friends? Who walks alone? Who is left out of the game?

Whom do we find unattractive, whom seemingly impossible? Is the "difference" one that will smooth itself out with time, something that means only a strangeness of the moment? Do we ever deceive ourselves and think there is no "different one," no child that is "picked on"?

Do we know what happens on the way home, in the lunchroom, on the playground, in the basement? Can we know a great deal and say little—just bide our time? Are we more quickly suspicious of some children than of others? Is everyone in the building working together with the

² Have you read *Americans All* and the discussion manual, *Unity Through Understanding*, prepared to be used with it? The manual will help to clear up much puzzled "thinking over" and turn it into satisfactory "thinking through." Both publications may be obtained from the Department of Supervisors and Directors of Instruction, National Education Association, Washington 6, D. C.

Editor's Note: Two other publications worthy of study in this connection are *Intercultural Education in American Schools, Proposed Objectives and Methods*, by William E. Vichery and Stewart G. Cole (New York: Harper and Brothers, 1943) and *Get Together Americans*, by Rachel Davis DuBois (New York: Harper and Brothers, 1943).

principal on the most serious situations, quietly that children may not suffer still more?

We need to keep in mind that living is always going on—the living in which learning the American way must take place. All day long children and grownups are doing, saying, thinking, treating and being treated kindly or cruelly. We are trying to analyze our situation, separate our problems, but we know that in reality they are tied up with the day's work and play. Perhaps one thing we need to see is that immediate action is not necessary in every case, that we may trust that many changes in ways of acting will come with the days of being in school where such study and planning are going on.

The Curriculum—Our Statement of the American Folkways

From a background developed through study of other people's analysis and from our own interpretation of our particular classroom we have the responsibility for deciding ways of living necessary to the education of an American. Perhaps no phase of study has absorbed more time in the schools of the United States than that spent on the curriculum. We have tried to help each other to find out what is good for the children now and tomorrow. Volumes entitled *Living Today and Learning for Tomorrow* and *How Arithmetic Is Used*, moving pictures on *Life in the Kindergarten* and *How We Learn to Read* are curriculum materials. We plan new buildings as good working spaces and make them beautiful in line and color. We fill them with good pictures and books, with musical instruments, with comfortable seating arrangements and "things to do with." We enlarge our playgrounds so that we may play more happily and healthily together. We change our work to meet unexpected needs while we determinedly

cling to the foundation learnings which we believe lead to a good way of life.

In our curriculum manuals and in carefully selected books and equipment we find tangible expressions of the background for sympathetic understanding, for cooperative living together in school, for an extension of the American way of life at home. Our ways differ from town to town, from state to state, from section to section, yet books and pamphlets travel about. Moving pictures move from one institution to another; they go across the sea. We find a growing unity of ideas of good things to know and do. We ask over and over: What makes this such a good neighborhood? What are the good places in our city? What makes a good meal? How can we help the janitor on the playground?

We bring new books to school to share the stories. Saving paper is the fashion. The big boys and girls who are accurate help in the stockroom inventory. Who writes and spells well enough to answer the letter from the child in London? Did you know you could make beautiful Christmas wrapping paper by painting on the real estate pages of the newspaper? Did you know that Mary in the first grade painted such a lovely picture of her little sister that Miss N. framed it? Why is it such a good picture? Yes, we'll be glad to have mother come to see us and use the kitchenette. What shall we do for the big girls who made the circus animals for us? John's father is coming to the sixth grade to show just how he makes a fish net. He's a fisherman himself. Ernest Norling's book, *John and Pogo Go Fishing*, is on the table. Mr. Norling lives in Seattle, you know. He made the pictures and his wife wrote the story.

Using the Contributions of All

We have spoken of the different interpretations, the different uses of learning,

the different ways of growing. In any school, growth in the American way of life goes on most happily when the new child, the "different" child, gives all the good bits from his different homeways to the living together.

Language differences may be contributions to the broadening of understanding when parents have the attitude of Madame Lomakin, wife of the Soviet Consul General to the Western United States. Madame Lomakin says that she owes her command of the English language to her seven-year-old daughter. "Lora made friends right away with the children in the neighborhood. She came home with English words and phrases and I learned them from her. The first book I read in English was *Mother Goose* so that I could help Lora to learn the rhymes and songs of her playmates."

Lora now is in the second grade of a San Francisco school. Her schoolmates think it is wonderful that she speaks Russian—"such a hard language." Doubtless Lora's teacher had a share in making her difference something to be happily envied.

It would be too bad for any eight- or nine-year-old, whether he lives in Minnesota or just across the line in Texas, to miss the really true story of *The Painted Pig*. If the teacher or anyone in the group has a Mexican doll³ or a gay pig bank, they will add much to the enjoyment of the story and will make the story and pictures more understandable. The "rebozo" becomes real when wrapped around the head in a dramatization of the story. The long scarfs hand woven by the mother and used as a carrier for the baby are deeply appreciated when actually handled and tried on.

Treasures from homes will always serve some good purpose if we know the back-

³The teacher may have a doll collection but she does not confuse the children by bringing to school a large number of dolls. We must make sure in the use of dolls, toys and handcraft objects that we are not merely enjoying ourselves in showing things to children. We shall use them most happily when they enter naturally into dramatizations of stories as simple properties.

ground. We can make use of handicraft, beautiful materials, lovely pictures, folk games and dances, moving pictures, holiday customs if we are sure they are understood by the children, if we are sure that no exploitation of the children is involved, and if they fit into a carefully prepared story. Always the adult must be sensitive to the effect upon the individual or group.

We and the children need to feel also that Texas, North Dakota and New Mexico are as mysteriously delightful as lands across the sea. The "grandmother who started the town in the Dakotas" is the center of a saga for little Sarah. The picture, the rug, the cookies "my mother made" are the foundation for pride and child self-respect. It is not the difference between races or nationalities that we need to help young children (or ourselves) to understand. It is the likenesses—fathers building sheltering homes in many countries out of any materials available and mothers and fathers providing food and making clothes to wear in all kinds of climates with all kinds of weather—which interest young minds and stimulate thinking. Just discovering in pictures we see and in books we read that these things go on all over the world tends to develop feelings of unity and belongingness.

Pictures of looms show skill and cleverness. When a child has made his own loom he understands a lot better the skill with which the Indian weaves his blanket on a loom set against a tree. The little wooden carving of the Chinese weaver at work adds further appreciation of a skill. The home-spun spread woven by grandmother means something. Different folks in different parts of our country, in different parts of the world, have different skills.

Books like those of Laura Wilder give to us as well as to the children a sense of the good family life—indications of cultural democracy. *Mister Ole* by Richard Bennett

presents a good picture of one nationality reacting on another and finding folkways in common.

The coming of the "different" person may mean the sharing of useful, delightful ways of everyday living.

Another Responsibility

We must face the fact that we are confronted with children whose ways are undesirable. Is the difference one of language, one of accent or poor enunciation? Here again the folk tales and the rhymes that carry the speech forms help. Many a child sings the English words in folk games and thus conquers his early difficulties. Sometimes hearing them is enough. If not, speech classes and speech teachers, if we have them, can help to correct defects.

The teacher who knows a child's national or racial background may choose the translations of home-learned favorites. Again we have the need for delicacy of understanding. Being noticed even with kindness may hurt too deeply the sensitive child who knows he is different.

We are faced today with the habit so easily acquired of classing certain groups as dirty, ignorant, lazy, unpatriotic. Perhaps the deplorable characteristics arise from economic sources. They may not always belong to any race or any nationality. Some of the people across the track may be the same inwardly as those on this side. Have we had anything to do with community bad conditions? What can we do in justice to children except to take each one as an individual, as someone who is part of some community. Here is what happened in one instance:

A big family moved into a big empty house across from the school building. They brought very little with them. The teacher saw the poor half-starved little dog. She talked to Bill about his dog. She was glad he had one. She wanted to know more about dogs. What did he eat? Bill confided to her, after school, that they couldn't give him very much; they didn't

have much till Dad got a job. Well, maybe the lunchroom would have some scraps. The science teacher gave advice. She said the dog ought to have a bath. So he had one, and the next day Bill looked as though he had had one too. Then it was thought too bad that a dog had no house. Mother didn't like him inside. He tracked in mud. Boxes provided a house for the dog. (Incidentally the teacher read *A House for Pogo*.) Bill's mother came over to thank the teacher. Bill was so happy and thought it was such a nice school. Bill's father got a job. Bill's dog was written up in the school paper. Bill's being different faded away.

We need the help of our school nurse, of our school social workers who get closest

to the source of the trouble, of the district social worker, of the church worker. Sometimes a child needs another school, not to relieve the school of his being different, but only if the first school cannot help him find himself and his place. This responsibility for the small number who sometimes prove to be difficult because we do not find the key to their problems must not absorb our sense of responsibility for the great majority of children who can be happily different and still feel happily at home. What were good to be done may be that which lies nearest at hand to do.

The Questionnaire Study

MISS NETERER in the editorial which introduces this issue and Miss Reynolds in the article above mention the questionnaire study made by the A.C.E. Intercultural Relations Committee for the purpose of finding out the kind and quality of intercultural and interracial experiences children are having in school. Sixty teachers of kindergarten, primary and middle grades in twenty-seven states replied to the questionnaire which asked them to describe incidents arising in the classroom which have been used to:

Develop pride in the children's own cultural heritage
Interest children in each other's culture
Help them feel that they are a part of the United States
Help them feel that their homeways can make America a better and happier place in which to live

Incidents reported by the teachers included:

My children are willing to tell about customs followed in their homes since I tell about Swedish customs followed in my home at Christmas time.

Jewish children tell enthusiastically about celebrations of their holidays. Often they bring matzoth and pastry to school to share with the other children.

I sought the help of a Jewish rabbi in interpreting the Chanukah festival, feeling that Gentiles and Jews had a festival time in common in December. We developed a play featuring Indian, Hebrew and Gentile ceremonies.

The children enjoy interpreting their own

names such as Richard and Peter into Spanish names such as Ricardo and Pedro. We often speak of the advantages in knowing more than one language. "If we went to Mexico, we could not get what we wanted, but Lupe and Pedro could." Often the children ask, "How would you say this in Spanish?" Or, "I like that; it sounds pretty."

We visited Albert's home and watched his mother bake bread in an outdoor oven. We visited Pedro's home and saw his goat.

One of my pupils brought a ham sandwich to school. The ham is cured differently by Icelandic people and is very good. Another child brought a special Slovak cake and others brought Easter eggs. Georgia brought some carefully wrapped cookies her grandmother had made. Every child had a taste.

One of the parents of a child in my group came to school to show us how to make tortillas. Sometimes the parents come to school to give advice on costumes for a play, to help the children with handwork or to teach them a song or a dance.

We made a large map of the world and put a flag to show where each child's parents and grandparents were born. Then we found out interesting things about these countries.

Through our study of pioneer life we discover the part the Negroes played in the building of America, emphasizing their contributions to music, architecture and agriculture.

Let's Look At Latin America

How to study Latin America so that North American children may become good neighbors. Mr. Hancock, Latin America advisor on the editorial staff of "Encyclopedia Americana," lecturer, and author of supplementary textbooks on Latin America, emphasizes the importance of contrasting the differences in the customs, geography, climate and geology if we would give children better understanding and appreciation of Latin America.

GREAT MOVEMENTS toward international cultural, commercial, or economic relations are filled with esthetic significance to scholars; they represent dollars to foreign trade experts, and they mean research manipulation to economists. But too often national and international trends are explained only in the professional language of the person doing the interpreting.

What, then, do all these mean to the teacher whose job it is to give some simple interpretation to her pupils, whose job it is to help her class take the first steps in international relations? Too often it means such confusion of ideas and ideals that she neglects the entire subject.

The Latin American question is a good example. We have been deluged the past ten years with good neighbor policies, insistence on better cultural relations with a people we know very little about, plans for more intensive commercial intercourse, and miles of learned copy about the economics of our southern neighbors. Time and closer examination of these ideas have proved some of them unsound and even illogical. Others have been found to be correct interpretations of the problem.

To the teacher who has never lived in Latin America, yet who has felt the need

to teach her children more about our nearest neighbors, the difficulty of deciding what to teach and what to leave out must seem great indeed. Especially is this true of teachers in the upper grades and in the high school. But, fortunately, the primary teacher has an easier problem. The natural processes by which we study any people automatically confine our approach and limit our errors in the early stages. It is only in the more advanced study of the problem that ideologies and complicated ideas creep in and our basis of judgment becomes warped with too many contrasting ideas.

The natural approaches to the study of any people fall more or less into these logical steps: The people themselves—their race, color, and visible characteristics; the food they eat—its production and preparation; the clothing they wear—its manufacture, the styles and the climatic conditions which cause them; their shelter—the reason for the materials used and the climatic conditions affecting the type; their customs—mores, fiestas, games, and religious customs; and their occupations—how they earn their living.

In these early stages of study where pictures and simple stories are the child's first introduction to people of other countries, history, geography, social science, and economics are only incidental. What they get of these should be more accidental than intentional.

It is not necessary and it would be impossible for the teacher at this stage to attempt to explain our need for better cultural and commercial relations with Latin America. It is enough that she makes real the picture of what our neighbors really look like and

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who they really are. Yes, if she does this much and does it right, she will have given the pupil a basis on which he can build true understanding of our neighbors and of our mutual problems.

The Basis for Study

What, then, is the basis for study by the teacher who knows little about the Latin Americans? Perhaps it sounds trite but the best advice is an application of the Golden Rule—study our neighbors as you would have them study us. Impress youthful minds with the immensity of the Amazon jungles but don't neglect to picture the contrast with São Paulo's skyscrapers and industries. Illustrate Mexico with big sombreros riding diminutive donkeys if you must, but show also the metropolis of Mexico City and its similarity to our own cities.

There are twenty separate and distinct republics in Latin America, each with its own borders confining separate areas that embrace distinctly different economic problems and geographic characteristics. Each area has a common history but certainly not a common development of political resources. Every variety of color, climate, commodity, and creed can be found within these twenty countries. Often every extreme can be found within the borders of one country. It is these sharp contrasts that make the Latin Americas interesting.

Just remembering that these contrasts do exist is a good habit to get into. For

instance, if you say that Chile is a garden spot, remember that the driest desert in the world is also in Chile. If you show that Ecuador straddles the equator, be sure to call attention to the strange fact that some of her mountains are perpetually snow-capped. Guatemala may be a country preponderantly Indian in racial characteristics, but its capital city is the cleanest and one of the most modern capitals of the world. There are jungles in southern Mexico that cover temples and palaces built two thousand years ago, but the best way to reach these sites is by modern air transport.

If you get into this habit of "contrasting" you will have little trouble in giving your pupils a balanced diet of Latin America. Read the travel-adventure books on Latin American countries if you like. They are good entertainment. But balance these stories with realistic contrasts if you want to know our southern neighbors and if you want your boys and girls to begin their study of international problems without prejudice. This is the foundation of true good neighborliness. It is the solution to more thorough understanding of the Americas and the differences between them. Economists say we as a nation cannot hope to exist without understanding. No matter who is doing the interpreting—the cultural, the commercial or the economic expert—he puts the whole responsibility for the future on the teachers who guide the first steps.

La Piñata

La piñata is an olla or water jar made of thin Mexican pottery. It is festooned with pink and blue and yellow tissue paper and has dingle dangles of tinsel and colored beads. In turn each niño is blindfolded and whirled around until he has little sense of direction. With a long pole he makes wild stabs at the piñata hanging from the ceiling. Lupe misses it. Patricia misses it. Finally little fat Inocencio makes connections. Broken pottery flies in all directions and out pour apples and oranges, candies, nuts, little toys, cakes, and pop corn. The niños scramble like chipmunks gathering pinon nuts.—Quoted from "Adobe Christmas" by Dorothy L. Pillsbury. In *Common Ground*, Winter 1944.

Icelandic boys ready
for a trip to the country.



*Courtesy
Junior*



Hop-scotch is loved
by children everywhere

*Courtesy Farm Security
Administration*

A Finnish family
at home.



*Courtesy American
Junior Red Cross,
Suomen-Matka*



We borrow a favorite toy.

Courtesy NYA



Chinese boys planning
a group project.

*Courtesy China
Aid Council*



Soviet children at school.

Child-lore From China

THE GOD THAT LIVED IN THE KITCHEN

Long, long ago there lived in this land a very old man whose name was Chang Kung. Inside the family walls dwelt his sons and grandsons, his great-grandsons and great-great-grandsons. So many people lived within that the household was like a small city.

Yet all was quiet and peaceful. Never had a quarrel been known inside the courts of Chang. Never were heard cross voices. All that dwelt therein were contented and happy. Even the one hundred dogs that lived within the gates ceased not to wag their tails. It is said of these dogs that they were so considerate of each other that one would not begin his dinner until all had been served.

The fame of this household spread as far and wide over the land as breezes blow in spring-time. At last it reached the ears of the Emperor upon the Dragon Throne.

Now it so happened that the Emperor made a yearly pilgrimage to the great Eastern Mountain that he might send his prayers to heaven from its lofty peak. So, having heard of Chang Kung, he visited this remarkable household when returning from his journey.

The aged Chang Kung greeted his imperial guest with a respectful kowtow and polite words of welcome, to which the Emperor responded, "Very Excellent and Very Aged Sir, it is said that within your walls no cross word is ever spoken. Can that be true?"

"Lord of Ten Thousand Years," Chang replied humbly, "you do my poor house far too much honor. It is true that the unworthy members of my family do not quarrel. Gentle words please the gods, so we keep ourselves contented. Yet it would bring blessings upon our roofs, Shining One, if you would consent to walk through our courts and judge for yourself."

So the Emperor made his way through the gates that led from one court to another. He visited each house and talked with the people. He found them living lovingly together like the birds to whom the gods gave but one wing

and one eye so they might fly, heart to heart, helping each other.

In the great Chang Hall of Politeness the Emperor was served with food and drink. As he sipped the pale tea from cups as thin as fine paper, he said to his host, "Excellent One of Great Age, my messengers spoke truly. I find no ripple of discontent upon your sea of happiness. Even the dogs are polite one to another. You must have discovered some golden secret that so many of you live together in serenity and contentment. I should like to know that secret."

Old Chang Kung called to his servants to bring the four precious gems of the library. They set before him a smooth piece of split bamboo, a rabbit-hair brush, an ink stick and an ink stone. Chang Kung wet the black ink stick and rubbed its soft end on the flat stone. He dipped his brush into the ink paste. With delicate strokes he began to write words upon the bamboo tablet. One hundred words he wrote. Then, with a low bow he placed the tablet in the hands of the curious Emperor.

"You have written many words," the Emperor exclaimed in surprise, "yet they are all the same one."

"Ai, but that one is the golden secret, O Son of Heaven," Chang Kung said, slowly nodding his gray head up and down."

The Emperor was pleased. He took the brush and wrote Chang Kung's word: "kindness." Upon a large tablet he told of his joy in finding such a household as this. He directed that his words be pasted upon the great gate of the city where every one who entered or departed might see them.

You may be sure that the fame of Chang Kung grew ever greater. People asked for his picture that it might bring peace and contentment to their homes. They placed it where they could see it most often—over the stove in the kitchen! And there the kitchen god continues to reign bringing peace and contentment to all who remember the golden secret.¹

¹ Adapted from *Tales of a Chinese Grandmother*. By Frances Carpenter. Garden City, N. Y.: Doubleday, Doran and Company, 1937. Used by permission of the publisher.

JASMINE FLOWER

Chinese Folk Song

See this branch of sweet-est flowers,
Plucked at morn from dew-y bowers,
Sent with love to greet me, Breathing friend-ship sweet.²

KITES ARE FLYING

Chinese Folk Song

Kites are fly-ing o-ver-head, Fly-ing o-ver-head
Floating in the sky, Phan-tom wings out-spread.
Setting sun is glow-ing red, Glow-ing red.
Blow ye winds and lift them to the sky.
Kites are fly-ing high, Kites are fly-ing high ---³

² From *Music of Many Lands and Peoples* by McConathy, Beattie, and Morgan. Copyright, 1932. Used by special permission of the publishers, Silver Burden Company, New York.

³ From "Trip Abroad—China" by Stella Cushing, in *Music Highways and Byways* by McConathy, Beattie and Morgan. Copyright, 1936. Used by special permission of the publishers, Silver Burden Company, New York.

THE SILVER SPOON

While on the road to his new province, Hangchow, in A.D. 822, Po Chü-i sends a silver spoon to his niece, A-Kuci, whom he has been obliged to leave behind with her nurse, old Mrs. Ts'ao.

To distant service my heart is well accustomed;
When I left home, it wasn't *that* which was difficult

But because I had to leave Miss Kuei at home—
For this it was that tears filled my eyes.
Little girls ought to be daintily fed:
Mrs. Ts'ao, please see to this!
That's why I've packed and sent a silver spoon;
You will think of me and eat up your food nicely!⁴

—Po Chü-i

SWEETER THAN SUGAR

My little baby,
Little boy blue,
Is as sweet as sugar
And cinnamon, too.
Isn't this precious
Darling of ours
Sweeter than dates
And cinnamon flowers?⁵

FACE GAME

Knock at the door,
See a face,
Smell an odor,
Hear a voice.
Eat your dinner,
Pull your chin.
Ke chih! Ke chih!⁶

COMING FROM THE FAIR

Coming from the fair!
Coming from the fair!
We bought a little bottle
For our baby over there.
Alas! for we broke it,
And we tried to get another,
But the shops were all closed
So we hurried home to mother.⁷

⁴ From *Translations from the Chinese*. By Arthur Waley. New York: Alfred A. Knopf, Inc., 1941. Used by permission of the publisher.

THE FIVE TOES

This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away,
This little cow does nothing
But just lie down all day;
We'll pat her, pat her, pat her.⁸

LET OUT THE DOVES

This game is played by three children. The center player holds the hands of two playmates, the one on the right representing the dove, the one on the left the hawk. The center player moves as if to pitch the dove in the air and the dove waves his arms as though they were wings. The center player then throws the hawk in like manner and he follows the dove.

The center player claps hands as Chinese children do to bring their pets to them. At this signal the dove tries to get back to his place without being caught by the hawk.⁹

AR CHOY

(Bean Sprouts)

Soak some beans in water in a flat dish. Spread the beans out; do not let one cover the other. Cover with a piece of wet cloth and water every morning. The sprouts will appear in two nights. They are ready to eat when they are two inches long. Bean sprouts are palatable and nutritious.¹⁰

GE MAR TONG

(Sesame-seed Candy)

1 lb. sugar
4 oz. cornstarch
2 handfuls sesame seed

Oil pan well with peanut oil. Pour into it one bowl of water, the sugar and cornstarch. Cook until no water is left. Roll mixture into balls or bars on a board sprinkled with sesame seed. Let cool.¹¹

⁵ From *Chinese Mother Goose Rhymes*. Collected and translated by Isaac Taylor Headland. New York: Fleming H. Revell Company, 1900. Used by permission of the publisher.

⁶ From *Chinese Boy and Girl*. By Isaac T. Headland. New York: Fleming H. Revell Company, 1901. Used by permission of the publisher.

⁷ From *Chinese Cook Book*. By Shiu Wong Chan. New York: Frederick A. Stokes Company, 1917. (Out of print.) Used by permission of the publisher.

Child-lore From Finland

"AHA!" SAID PEKKA

Who walks along this lonely path
With steps so firm and light?
'Tis Pekka with the fearless heart,
Whom dangers cannot fright.
A story of his deeds so bold
I'll tell as I have heard it told.
"Aha!" said Pekka.

He was a poor boy without father or mother.
He had been brought up by poor relatives,
who had worked hard to buy him food and
clothing. But when the terrible year of famine
came, they were unable to feed him any longer,
and so said to him:

We haven't left a single loaf,
And all our means are fled.
Now you must out into the world
And try to earn your bread.
But if you cannot work for pay,
Then you must try to beg your way.
"Aha!" said Pekka.

So he set out with his beggar's wallet on his
back. He came to the woods and at once
filled his bag with moss, and then went on
his way.

He had not gone far before he met a hungry
wolf who opened his immense jaws, and said:

You are a very welcome steak,
For such as you I claim.
I scour the land from sea to sea,
And *Famine* is my name.
And hope of rescue there is not,
I'll eat you on this very spot.
"Aha!" said Pekka.

But when the wolf opened his big mouth to
swallow his victim, Pekka threw the moss into
his great jaws and ran away. He then filled
his wallet with water and walked on.

But soon a growling bear with red, fiery
eyes met him, and said:

Who gave you leave to walk about
With strength in head and hand?
My name is *Pestilence*, and I
Spread death throughout the land.
And old and young I fell alike.
Prepare you now, for I will strike.
"Aha!" said Pekka.

Then the bear raised his powerful paw to
strike the death blow, but Pekka surprised him

by pouring a flood of cold water over him from
his wallet. Then away ran Pekka as before.
He next filled his wallet with birch switches,
and before long he came to a starving ox lying
in the sunshine near the path. And the ox said:

How can you like to walk so fast?

What is the use I pray?

My name is *Indolence*, and I

In ease would spend my day.

Come here and let me beat you blue.

I cannot bear to go to you.

"Aha!" said Pekka.

But Pekka took out the switches and whipped
the lazy ox till he was glad to get up and
gallop away as fast as he could.

And now the wallet was filled with stones
and rocks, and Pekka went on until he met
a cunning fox who said:

You are a fool to live by toil
Or e'en to beg your bread.

My name is *Fraud*, and I will show

You how to steal instead.

Come follow in my tracks, and see
How easy life will be to thee.

"Aha!" said Pekka.

But Pekka seized his wallet and pelted the
sly fox with stones and rocks that rained like
hail about him. And he was glad to get away
as fast as his nimble legs could carry him.
Then Pekka laughed till he forgot to fill his
wallet again.

He had not gone far before a mighty lion
met him in the way. And the lion said:

I am the stern unyielding *Fate*.

What right have you to live?

Come fall and worship at my feet,

For life and death I give.

And should you but oppose one breath,

Then shall you starve and freeze to death.

"Aha!" said Pekka.

But Pekka threw aside his wallet and seized
the shaggy mane of the lion and began a
mighty struggle. The lion roared till all the
earth shook, and it would soon have been the
last of poor Pekka had not the lion been struck
with admiration at his courage. Instead of
crushing him between his mighty paws, the
beast picked him up as tenderly as a child and
said:

He who has courage thus to fight
With heart and iron will,
He shall be given strength at last
To conquer every ill.
I grant you life, and may your hand
Defend and bless your Fatherland.
"Ahal!" said Pekka.¹

THE BLACKSMITH AND HIS SCYTHES

I went to the blacksmith.
He was making scythes.
"Wherefore the scythes?"
"To cut the grass."
"Wherefore the grass?"
"To feed the sheep."
"Wherefore the sheep?"
"To be shorn of their wool."
"Wherefore the wool?"
"Into cloth to be woven."
"Wherefore the cloth?"
"For coats for the children."
"Wherefore the children?"
"To gather wood-shavings."
"Wherefore the shavings?"
"To cook some fine fowl."
"Wherefore the fowl?"
"To dine magistrates."
"Wherefore the magistrates?"
"To render justice,
Determine the right."²

FISH SOUP

Fresh salmon—desired amount
1 onion
3 potatoes
Salt to taste
12 kernels whole allspice
1½ c. milk

Wash and clean salmon thoroughly. Chop onion and cut potatoes into one-inch cubes. Put fish into a kettle, cover with water, add onion and boil. When fish is almost done, add potatoes, salt and allspice. Boil until potatoes are done. Add milk and reheat to boiling. Remove and serve with hardtack.

¹ From *Canute Whistlewinks and Other Stories*. By Zacharias Topelius. New York: Longmans, Green and Company, 1937. Used by permission of the publisher.

² Translated by Gertrude Soinila for the Association for Childhood Education. From *Picture Book of Children's Verses*. Illustrated by Kirsu Gallen-Kallela. Porvoo, Suomi: Werner Soderstrom. Published, 1921.

BAKED RUTABAGAS

3 rutabagas
½ c. uncooked cream of wheat
½ cup milk
1 or 2 eggs

Wash and peel rutabagas. Cook until soft, mash and add cream of wheat, milk and eggs. Mix well and turn into a greased baking dish. Bake for twenty-five minutes in a moderate oven (350 degrees).

LIVER LOAF

1 lb. liver
1 c. boiled rice
½ c. raisins
½ c. milk
1 ts. sugar
1 ts. salt
½ ts. pepper
1 egg (optional)

Grind liver and stir in rest of ingredients. Add well-beaten egg if desired. Bake one-half hour in hot oven (400 degrees).

A TALE OF HOLMO

If you do strange and foolish things you will probably be told that you are like the people of Holmo. It is said that some built themselves a house with four walls and a roof, but put no windows in it. One day the men noticed that the sun shone brightly outside but the house inside was dark. "Let us bring sunshine into the house," they said. "Let us fill these sacks with it."

So they opened large sacks to let the sunshine fill them. They tied the bags securely so none of it could spill. But when the sacks were opened in the house the sunshine had fled and the bags were empty and dull.

The men returned to fill the sacks once more. A wayfarer passed who asked what they were doing. "We built a house," they said. "It is dark inside. We see how bright it is here when there is sunshine so we are carrying sunshine into the house, but all of spills out on the way."

"Why don't you cut a hole in one side of the wall and let the sunshine in?" asked the wayfarer. The men immediately did as the wayfarer told them. The sunlight streamed into the house. So pleased were the men when they saw it that they snatched up their tools and with sturdy blows knocked the whole wall out.

—Told by Gertrude Soinila

ANGELS

Susanna Myers

Finnish Folk Song

A single melodic line is written on a five-line staff. The key signature is B-flat major (two flats), and the time signature is common time (indicated by a '4'). The melody consists of eighth and sixteenth note patterns, starting with a quarter note. The notes are primarily black, with some white notes appearing as grace notes or specific performance instructions.

Safe in love and peace I sleep, Thru the dark-ness of the night;
In my work and in my play, Guardian an-gels ev-er near;

A musical score for 'The Star-Spangled Banner' on a single staff. The key signature is B-flat major (two flats). The time signature is common time (indicated by a 'C'). The melody consists of 16 measures. The first 8 measures show a rhythmic pattern of eighth and sixteenth notes. The next 8 measures show a more complex pattern with sixteenth notes and a fermata over the 9th measure. The vocal line is primarily in the soprano range, with some notes reaching into the alto range.

Guardian angels watch will keep, Till I wake in morning light.
Thru the busy hours of day, Watch and love their children dear.³

FINNISH FOLK DANCE

A musical score for 'The Star-Spangled Banner' in 3/4 time, treble clef, and key of G. The score consists of two staves of six measures each. The first staff begins with a half note, followed by a quarter note, a eighth note, a sixteenth note, a eighth note, and a sixteenth note. The second staff begins with a half note, followed by a quarter note, a eighth note, a sixteenth note, a eighth note, and a sixteenth note. The notes are connected by vertical stems and horizontal beams.

Now we straighten the thread, Now we weave the cloth,

(PwII)

(Weave):

A musical score for 'The Star-Spangled Banner' on a treble clef staff. The first measure shows a dotted half note followed by a quarter note. The second measure has a half note with a fermata, a quarter note, and a eighth note. The third measure has a half note with a fermata, a quarter note, and a eighth note. The fourth measure has a half note with a fermata, a quarter note, and a eighth note. The fifth measure has a half note with a fermata, a quarter note, and a eighth note. The sixth measure has a half note with a fermata, a quarter note, and a eighth note. The seventh measure has a half note with a fermata, a quarter note, and a eighth note. The eighth measure has a half note with a fermata, a quarter note, and a eighth note. The ninth measure has a half note with a fermata, a quarter note, and a eighth note. The tenth measure has a half note with a fermata, a quarter note, and a eighth note.

Pull the thread, weave the cloth. Let the swift bob-bin fly.⁴

(Pull and weave)

(Dance in circle with hooked arms)

⁸ From *Songs and Pictures. A Child's Book*. By Robert Foresman. New York: American Book Company, 1937. Used by permission of the publisher.

⁴ Translated by Gertrude Soinila. Arranged by Elizabeth Neterer.

Child-lore From Iceland

BERRIES FOR SALE

Grimsi and I lay in the grass in front of the farmhouse soaking in the sunshine. It was Sunday in mid-August—our day off—and we were enjoying it. After a bit Grimsi gave a big yawn, saying, "Well, now, what shall we do today for pleasure and profit? It will never do to lie here much longer."

"How do I know?" I replied, out of sorts. "How about going to bed and staying there?"

Grimsi laughed at my ill humor. In a little while he jumped up, slapping his leg. "Now I know!" he said.

"What do you know?" I asked with a deep yawn.

"What we should do today. There is plenty of berries right now. We shall go to the berry patches and gather some, then take them down to Thrastalund hotel and see if we can sell them."

"Agreed!" I said, brightening. "You are always good at planning things, Grimsi. Let's dress up and get started at once."

It was ideal for berrying—every place covered, "blue" or "black." It certainly took a great deal of self-denial not to eat the berries as fast as we gathered them. When we had filled six containers, we set out for the hotel.

We walked alongside the Sog, one of the most beautiful rivers in Iceland. We had done it often enough before, but this time its natural beauty seemed more wonderful than ever because of our sunny mood.

There was a crowd of people at Thrastalund this time with many automobiles. We were pleased—all the more chance to sell our wares. We walked across the Sog bridge and up to the gate in front of the summer hotel.

"You hold the containers and I'll offer the berries for sale," I said.

Just then a big fat man passed by. "Would you like to buy some berries?" I asked. He did not answer but kept on going as though he had not heard me. This was not a very polite man, I thought. Here comes a well-dressed lady.

"Would you like to buy some berries?" I asked again.

"No, thank you, my dear," said the lady.

I did not think this very promising. Would there be no one here willing to buy fresh-picked Iceland berries?

A number of men and girls came out of the hotel. They were chattering noisily, and evidently were in good spirits.

"They shan't escape," I thought, and walked slowly to meet them.

"Would you like to buy some fresh-picked blueberries and crow-berries?" said I, my voice a trifle shaky.

"Oh, have you got some berries?" someone asked. Then all of them came running up and crowded around us. We showed our wares.

"How much are they, my lad?" asked one of the men and pointed to the largest container.

"I don't know," I said, confused. I thought of naming' seventy-five aura but just then a man handed me a new two-crown piece and two twenty-five aura pieces.

"Is this enough?" he asked.

I stammered my thanks and gave him the berries.

There isn't much more to tell. We sold all the berries instantly and could have disposed of many more.

On the way home Grimsi and I divided the money and each got six crowns. This was a good sum. We felt so light and airy we could have made it back on the run all in one stretch. But we didn't. We couldn't possibly resist feasting on blueberries on the way home. And I believe we thought more of the berries and even found them sweeter tasting now that our eyes were opened and we saw their market value.¹

CROSSROADS

Some say that you are at Crossroads, in the hills or in the mountains, if four churches are in sight. You plan to stay there all night when the New Year comes in, for the elves are out and about.

When you have sat still for a while, the elves approach in numbers from all directions. They invite you to join them. You must

¹ Translated by Jakobina Johnson for the Association for Childhood Education. From *At Swan's Lake. Children's Stories*. By Olafur Johann Sigurdsson. Reykjavik: Olafur Erlingsson, 1935.

neither move nor reply. Then they bring gifts of gold and silver. You must not accept any of the treasures. Next they bring garments, also food and drink. You must remain silent and touch nothing that they offer.

Finally elf-women in the guise of your mother and your sister come to you and beg you to follow them. All this you must silently resist.

And when day dawns you rise and say, "God be praised, dawn is in the skies." Then all the elves disappear, but the treasures they brought are yours.

But should you speak to them or accept a gift, you are under a spell. From that day your mind will wander and you will never again be like other people.²

GAMES OF ICELAND

In common with children of other countries, the children of Iceland, past and present, have played such games as Hide-and-seek, Blindman's-buff and Run-sheep-run, with some variations; also, for the quiet play-time, numerous card games and chess and checker-board games. In old Icelandic literature there are references to chess, games in which a ball is used, and then the "glima"—wrestling—a truly national sport.

The "glima" appeals to young and old and is a great test of agility and skill. The contestants wear a belt, and are permitted to take hold of each other only by the belt as each tries to get the other off his feet. At community gatherings in the past, this was a popular sport with many taking part and perhaps two strong sides organized. The "glima" will be retained as a nationally characteristic sport, even in a rapidly changing national atmosphere.

The youth of Iceland now play football, baseball, basketball, tennis, golf and so on. In common with the youth of Scandinavia they have athletic groups for exhibition drill team work. Boy Scouts and Girl Guides, too, are popular organizations.

In Iceland the winter sports are naturally prominent—skating and skiing. Clubhouses have been erected in convenient localities. And children in Iceland have always enjoyed their sleds and skates and built snowmen and huts of snow for fun. In summer they have gath-

² Translated by Jakobina Johnson for the Association for Childhood Education. From *The Folk Stories of Jon Arnason*. Leipzig: J. C. Hinrichs, 1862.

ered blueberries, crow-berries and Iceland moss, helped to herd the sheep and loved to ride the little Iceland ponies.

Here is what I believe to be a truly Icelandic game, though now, I guess, obsolete. In the past, the winter evenings seemed very long, and the households were large. The population was, to a great extent, a rural population. Now, large towns have sprung up—Reykjavik is a city of 42,000. There is a radio in a majority of homes all over the country and great changes are seen on every hand.

This game was enjoyed by young and old, and was a memory contest for the players who tried to remember the greatest number of quatrains or rhymes of four lines, which the Iceland people were very skillful in composing. These were often clever and witty and apt. Two people could take part or as many as wished, each on his own or sides might be chosen. One started with a quatrain and was immediately matched by an opponent, and so on, to see who could last the longest. If you were clever enough, you could improvise after your memory was exhausted! The game would be made complicated by adhering to certain rules, such as, start each new rhyme with the letter with which the last one ended.

Let me repeat, this dates back to the time when the people as a whole were dependent on their own resources for entertainment, previous to this great period of modernization.

—By Jakobina Johnson

SKYR

Milk curd or cottage cheese
Sugar

Blueberries

Cream

Whip milk curd or cottage cheese until smooth and creamy. Sweeten. Fold in blueberries and serve with cream.

CAKE

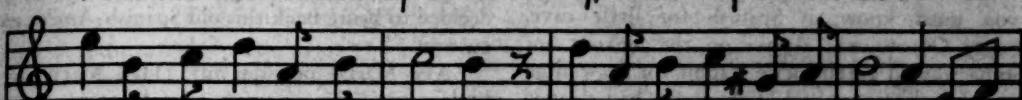
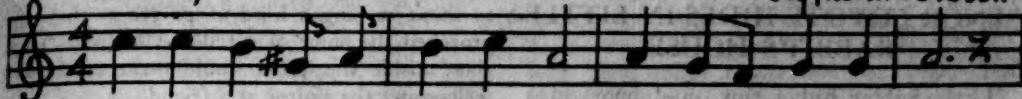
Any favorite cookie dough
Crushed prunes
Cardamon

Roll dough very thin and cut out cookies. Make filling of crushed prunes and cardamon. Pile cookies in layers with a filling between each. Bake in moderate oven.

IN AUTUMN

Benedikt Gröndal
Translated by Jakobina Johnson

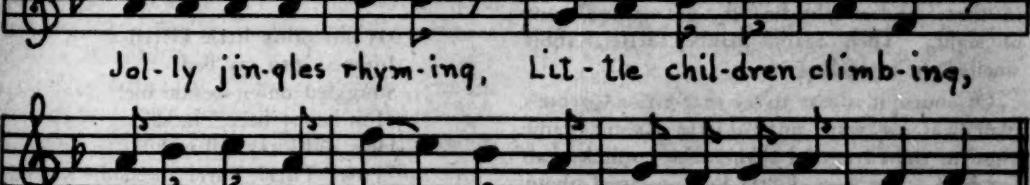
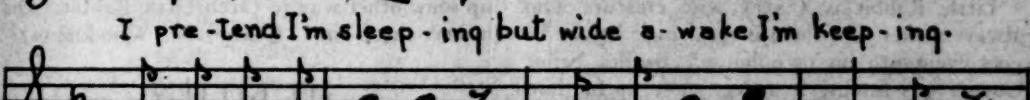
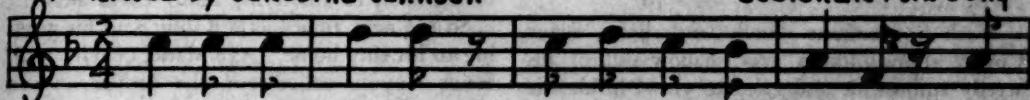
Sigfus Einarsson



CRADLE SONG

Translated by Jakobina Johnson

Icelandic Folk Song



¹ Translated by Jakobina Johnson for the Association for Childhood Education. Poem by Benedikt Gröndal. Music by Sigfus Einarsson. From *Melodies*. Reykjavik: D. Ondlund, 1911.

² Mrs. Johnson is the author of two books of poems, *Candle Light* and *Sa Eg Svani* (I Saw the Swans). Her largest contribution of translated poems is published in *Icelandic Poems and Stories*, edited by Richard Beck. New York: Princeton University Press for American Scandinavian Foundation, 1943.

Child-lore From Mexico

SEÑOR COYOTE HIDES IN LITTLE RABBIT'S HOUSE

Little Rabbit had a tiny snug home in a bank, which he called his cuevita. Cuevita, you must know, is Spanish for little cave. Señor Coyote was always on the lookout for some way to catch Little Rabbit for he wanted to snare the smart little fellow who had escaped him so many times.

One day Señor Coyote hid in the tall grass near Little Rabbit's hole, lying low with just his ear tassels showing and looking like any of the rest of the growing things. From here he watched Little Rabbit scramble out of his cave and go hopping and jumping across the prairie.

All day Señor Coyote lay in his ambush of tall grass and small brush, waiting and watching, until the sun was low in the west and the colors of twilight began to show upon the land. Then, in the distance, he saw Little Rabbit come hopping and dancing home to his cave.

With movements quick and light Señor Coyote slipped like a gray shadow out of his weedy ambuscade and tried to crawl inside the tiny home of Little Rabbit. With a great deal of squirming and grunting and cramping, he managed to snuggle himself out of sight just before Little Rabbit came up to his door with a hop, skip and a jump.

Little Rabbit is a very wise creature who always makes sure there is no danger before he goes even into his own house. Besides, Señor Coyote was finding it a very close fit for him in there, and maybe he was not entirely out of sight. Then again, maybe Little Rabbit smelled the big fellow.

Of course it is easy to see that Señor Coyote's plan was to wait until Little Rabbit came close to the cave, and then make a quick grab for him. But now Little Rabbit stood about ten steps away from his tiny home in the bank of the cliff.

To understand the rest of the story we must go back to the times when the Spaniards came to Mexico. There were Indians everywhere; and it became a custom of the Spanish people

to shout or sing a kind of prayer as they approached the home of a fellow-Christian. Then those inside the house would make an answer welcoming the visitor as a friend.

Little Rabbit's mind worked rapidly. He decided to bring back this old Spanish-American custom.

"Ave Maria, cuevita mia (Hail Mary, my little cave)," he sang out, as if he were accustomed to having his little cave answer him. But there came no answer from the cave, and Señor Coyote lay very still. So Little Rabbit shouted the same thing louder, and still, of course, there was no answer from the cave.

"This is strange," said Little Rabbit, loudly so Señor Coyote inside could hear. "I do not understand what is wrong with my little cave today. Usually, when I say, 'Ave Marie, cuevita mia,' the little cave says back to me, 'En Gracia, mi Conejito (In Grace, my Little Rabbit).'"

Señor Coyote inside was listening and thought to himself, "Maybe Little Rabbit's cave is truly in the habit of answering him. I will answer."

So the next time Little Rabbit said his greeting to his tiny home, "Ave Marie, cuevita mia," Señor Coyote called out the proper answer: "En Gracia, mi Conejito."

Of course this coyote voice coming from his cave was enough to send Little Rabbit speeding away laughing back at Señor Coyote, who crawled out of the hole and set about thinking up some other way to catch Little Rabbit. Did he ever catch him? Quien sabe (Who knows)?¹

MY KITTEN

My shivering little kitten
Jumped into my bed,
Snuggled down beside me.
"I'm happy here," he said.
How did kitty tell me?
"Purr! Purr! Purr!" he said.²

¹ Adapted from *Picture Tales from Mexico*. By Dan Storm. New York: Frederick A. Stokes Company, 1941. Used by permission of the publisher.

² From the Spanish of Amado Nervo in *Simiente, Libro I para Escuelas Rurales*. By G. Lucio. Used by permission of Señor Rafael Ramírez, Chief of the Department of Rural Schools, Secretariat of Education of Mexico. From *Around a Mexican Patio*. By Ethel L. Smither. New York: Friendship Press, 1936. Used by permission of the publisher.

DICHOS (Sayings)

Gato llorón no caza ratón.
(A mewing cat is no mouser.)
Great talkers are little doers.
Adentro, que están cenando.
(Step right in; they are having supper.)
Do not require to be coaxed;
When a good thing is offered you, take it.
El que anda recio, presto para.
(He who goes fast soon stops.)
Be temperate and moderate in all things.
Poco a poco se anda lejos.
Little by little you go far.
En boca cerrada no entra mosca.
Into a closed mouth no fly will enter.
No hay atajo sin trabajo.
There is no short cut without effort.³

RIDDLE

I go to the square
To buy them.
I come to my house
And cry over them.
What are they?
(Onions)⁴

BUNUELOS (Christmas Fried Cakes)

2 c. sifted flour
1/2 ts. salt
1 tbs. sugar
1 tbs. lard
1 egg
6 tbs. water
2 ts. vanilla
1/4 ts. nutmeg

Sift flour, salt and sugar together and cut in the lard. Combine egg, water, vanilla and nutmeg and mix with dry ingredients as in mixing biscuits.

Roll mixture as thin as possible, cut in rounds with two and a half inch cutter. Lay a clean towel over knee and pull the molds over the towel until they are very thin. Fry in very hot deep fat. Drain on paper and

³ From *The Spanish-American Songs and Game Book*. Compiled by workers of the Writers' Program, Music Program and Art Program of the Work Projects Administration in the State of New Mexico. New York: A. S. Barnes and Company, 1942. Used by permission of the publisher.

⁴ Translated from *Manual de Juegos Escogidos* and used by permission of Professor G. B. Camargo. From *Around a Mexican Patio*. By Ethel L. Smith. New York: Friendship Press, 1936. Used by permission of the publisher.

sprinkle with sugar and cinnamon. Serve with Mexican chocolate or coffee.

The buñuelos should be uneven in shape, thin, crinkled, light brown and very crisp. Do not fry too brown. Test the first few, trying to get a pleasing color without a slight burning. This recipe makes forty-five thin cakes about three and a half inches in diameter.

ARROZ A LA MEXICANA

(Mexican Rice)

1 c. raw rice
2 tbs. fat
1 onion, minced
1/2 chopped green pepper
2 ts. salt
2 ts. chili powder
1 c. tomatoes

Wash, dry and brown the rice in hot fat. Add onion, green pepper, salt, chili powder and tomatoes. Mix well and add just enough water to cover the mixture—about two cups. Cover with a lid and allow to simmer until rice is tender—about thirty minutes. Remove the lid to allow mixture to dry out. Do not stir after cooking starts as stirring tends to break the rice grains, causing the mixture to become gummy. To vary, add one pound of ground meat and cook until meat is white. Or substitute chili for the tomatoes, being sure to add water to cover.

FINGER PLAY

This old lady, hippity-hop,
(Beat rhythm in child's palm)
Cut this piece of wood, flippity-flop.
(Chop on little finger)
She cut another,
(Chop on next finger, and so on)
She cut another,
She cut another,
She cut another, chippity-chop.
She gathered her wood, stick by stick,
And built a fire, flickity-flick.
(Tickle inside child's elbow)
A—black—cloud—grew,
The—wet—rain—blew,
(Delay this line in order to surprise with the last line)
And she ran home quickly-quick!
(Tickle child under the arm)⁵

⁵ From *Mother Goose on the Rio Grande*. By Frances Alexander. Dallas, Texas: Banks Upshaw and Company, 1944. Used by permission of the publisher.

SAINT MICHAEL'S WHEEL

Round and round with San Mi-quel, San Mi-quel,
 Bring-ing hon-ey sweet to sell; Get to your place -
 Get to your place -(name) you don-key, turn your face.

Any number may play this. One stands in the center while the others walk round and round singing the first two lines of the song. After the words, "get to your place," the one in the center sings the last line and names

someone. The one named must turn about, facing outward, and after joining hands again, circle with the others. This keeps on until all face outward, when they go faster and faster until the ring is broken and the game ends.⁶

LOVELY MARY

Love- ly Mar-y is en- cir-cled. In a
 cell where she must tar- ry., Let us break her sil- ver
 pri- son. And set free our Love- ly Mar- y.⁷

Several play this game. All but two form a circle, holding hands. The girl chosen to be Lovely Mary stays inside the circle and the other one outside. Those in the circle sing the first two lines of the verse. The one outside sings the last two lines as he tries to break the circle by loosening the hands of those in the circle. If he breaks the circle, Lovely Mary

runs out and he runs after her, trying to catch her. Those in the circle hold hands high in the air so Lovely Mary can get back in. If she gets in without being caught the game goes on just as before; but if she is caught she becomes the one outside the circle. The one who caught her joins hands with those in the circle and a new Lovely Mary is chosen.⁷

⁶ From *The Spanish-American Song and Game Book*. Compiled by workers of the Writers' Program, Music Program and Art Program of the Work Projects Administration in the State of New Mexico. New York: A. S. Barnes and Company, 1942. Used by permission of the publisher.

⁷ *Ibid.*

Child-lore From the Negro

Nearly three hundred twenty-five years have elapsed since the first Africans were landed at Jamestown, Virginia. Since that time the Negro in this country has become an American and has not developed his earlier culture. However, in some localities and with some individuals, folkways tend to predominate and to be perpetuated. It is from these localities and to these individuals that we go for the songs, stories and poems loved by Negro children.

To Carter G. Woodson, founder and director of the Association for the Study of Negro Life and History, is due much credit for stimulating an interest in his people to collect, record and preserve their literary heritage. He was among the first Americans to compile and publish African legends and sayings collected from various parts of Africa. Here is an African myth that has long pleased young listeners:

WHY THE CROCODILE HAS A SCALY SKIN

Long ago the crocodile had a soft skin like other animals. He used to go far from the rivers to catch animals and children. By so doing he annoyed the people very much. One day when he was far away from the water, they surrounded him and set the grass on fire on every side. He could not escape to the river without passing through the fire. The fire overtook him and scorched and seared his back. So from that day to this his skin has been hard and scaly. The crocodile no longer goes far from the rivers.¹

EXPANDING RULE

The following legends have been selected from Mr. Woodson's book, *African Myths with Proverbs*. They are thought-provoking and children delight in ferreting their meaning:

Hold a true friend with both hands.
A bird walking nevertheless has wings.
Wrangling is the father of fighting.
He who boasts cannot do much.
The sun is king of torches.
A man falls into the trap he sets for others.
He who forgives ends the quarrel.
Ashes fly back into the face of him that throws them.

¹ Adapted from *Negro Folk Rhymes*. By Thomas W. Talley. New York: The Macmillan Company, 1922.

He who goes with a wolf will learn to howl.
Gossip is unbecoming.²

These poems appeal to Negro children:

WINTER SWEETNESS

This little house is sugar,
Its roof with snow is piled,
And from its tiny window
Peeps a maple-sugar child.³

—By Langston Hughes

DAWN

An angel robed in spotless white,
Bent down and kissed the sleeping night.
Night woke to blush; the sprite was gone.
Men saw the blush and called it Dawn.⁴

—By Paul Laurence Dunbar

LITTLE BROWN BABY

Little Brown Baby wif spa'klin' eyes,
Come to yo' pappy an' set on his knee.
What you been doin' sub,—makin' san' pies?
Look at dat bib; you's ez du'ty ez me.
Look at dat mouf—dat's merlasses, I bet;
Come hyeah, Maria, an' wipe off his han'
Bees gwine to ketch you an' eat you up yit,
Bein' so sticky an' sweet—goodness lan's!⁵

—By Paul Laurence Dunbar (first stanza)

In music the Negro has held rather closely to folk material and enjoys listening to and singing folk songs. The spirituals are sacred songs and are to be regarded as such at all times. To hear them jazzed hurts, whether the hearer, if he is a Negro, expresses his opinion or keeps silent. Such treatment of a spiritual represents ridicule or mockery.

According to the late John Wesley Work of Fisk University, "The folk song of the American Negro is characterized by the elements of religion, rhythm, syncopation, spontaneity, and the sextonic scale with the flat seventh expressing surprise . . . and the absence of any feeling of hatred or revenge."

² Associated Publishers, 1928. Used by permission.

³ In *The Dream Keeper and Other Poems*. By Langston Hughes. Illustrations by Helen Sewell. New York: Alfred A. Knopf, 1932.

⁴ In *The Complete Poems of Paul Laurence Dunbar*. With the introduction to "Lyrics of Lowly Life" by W. D. Howells. New York: Dodd, Mead and Company, 1943.

⁵ Ibid.

The songs of joy, hope, faith, love, determination, adoration, patience, courage, and humility appeal most to children. Two favorites are:

LITTLE DAVID, PLAY ON YO' HARP

Little David, play on yo' harp,
Hallelu, hallelu!
Little David, play on yo' harp,
Hallelu!

—Traditional

PETER, GO RING A DEM BELLS

Peter, go ring a dem bells,
Peter, go ring a dem bells,
Peter, go ring a dem bells,
I heard from Heav'n today.

—Traditional

There is an interesting story of the birth and growth of a third song, *Steal Away*. On a plantation down on the Red River in the early part of the nineteenth century a master of a large number of slaves was accustomed to allow them to go across the river at stated times that they might worship with the Indians who had a mission there. The slaves always enjoyed themselves and talked much of the good times on the other side.

But one day the master learned that the missionary to the Indians was a northern man and, believing that he might put ideas of freedom

in the heads of his slaves, the master stopped them from worshipping across the river.

The slaves could not forget the good times across the river. And what they could not do in the open they determined to do in secret. They decided to "steal away to Jesus," as one slave expressed it. "Steal away to Jesus," whispered at first, later chanted softly, was notice that there were to be services that night across the river. All day in the cotton and corn fields that little tune was heard until all the slaves knew of the meeting that night. At night when the master, overseer and hounds were asleep, the slaves would slip from their cabins and quietly creep through the fields softly humming their greetings to one another. On their secretly made rafts they paddled themselves across the river. When they reached the banks they sang *Steal Away*.

In addition to these folk melodies we find a number of delightful songs, composed by Negro artists, which children love to hear or to sing. Some deal with nature, God, family life and child life. Others are the present-day popular songs. Children like to hear choirs sing Dett's *Listen to the Lambs*. They like to hear soloists sing Burleigh's *Little Mother o' Mine*.

Other types that are growing in popularity with children are lullabies, anthems and patriotic songs. *Baby Dear, We Love You So* is a typical lullaby.

STEAL AWAY



Steal a-way, steal a-way, Steal a-way to Je-sus

BABY DEAR, WE LOVE YOU SO

Zelle Cole Hunton



You're such a dar-ling babe, One of the sweetest ev.er born. With these

* Mrs. Hunton was formerly assistant supervisor of music in the St. Louis, Missouri, public schools.

Child-lore From Russia

THE TURNIP

One warm spring day Dedoushka planted a turnip seed. This turnip grew and grew and became very, very large. Then Dedoushka walked to the field and tried to pull the turnip. He pulled and pulled and pulled.

"Oh! Oh! Oh! I cannot pull the turnip. Baboushka, dear," he called to his wife, "please come and help me. I cannot pull the turnip."

"You are old and weak, Dedoushka. I will help you pull the turnip." Dedoushka and Baboushka walked to the field. Dedoushka pulled at the turnip. Baboushka pulled at Dedoushka. They pulled and pulled and pulled.

"Uh, uh, uh. We cannot pull the turnip," said Baboushka. "I will call Mashenka. She is young and strong. She will help us pull the turnip."

"Mashenka, Mashenka," she called to her granddaughter.

"Here I am! Here I am! What is it, Baboushka?"

"Please come and help us pull the turnip."

"Surely I will. That is easy, Baboushka."

Dedoushka pulled at the turnip, Baboushka pulled at Dedoushka, Mashenka pulled at Baboushka. They pulled and pulled and pulled.

"Ah, ah, ah," said Mashenka. "We cannot pull the turnip. We will call Geouchka. He is a good dog and he will help us."

"Geouchka! Geouchka! Come and help us."

"Bow, wow, wow," barked Geouchka as he ran to the field. Dedoushka pulled at the turnip, Baboushka pulled at Dedoushka, Mashenka pulled at Baboushka, Geouchka pulled at Mashenka. They pulled and pulled and pulled.

"Bow, wow, wow. We cannot pull the turnip," barked Geouchka. "We will call Keska. She is a very clever cat and she will help us."

"Keska, come and help us," called Geouchka. "We cannot pull the turnip."

"Meou, meou, meou. I don't eat turnips but I will help you! Meou, meou, meou!"

Dedoushka pulled at the turnip, Baboushka pulled at Dedoushka, Mashenka pulled at Baboushka, Geouchka pulled at Mashenka, Keska pulled at Geouchka.

"Meou, meou. We cannot pull the turnip," cried Keska. "I will call the little field mouse. She will help us."

"Little field mouse, little field mouse!" cried Keska. "Come and help us. We cannot pull the turnip."

"Ee, ee, ee," squeaked the little field mouse. "I will help you pull the turnip."

Dedoushka pulled at the turnip, Baboushka pulled at Dedoushka, Mashenka pulled at Baboushka, Geouchka pulled at Mashenka, Keska pulled at Geouchka, the little field mouse pulled at Keska. And out came the turnip! ¹

THE VILLAGE FAIR

Our peasants determine
To see the shop windows,
The handkerchiefs, ribbons,
And stuffs of bright color;
And near to the boot-shop
Is fresh cause for laughter;
For here an old peasant
Most eagerly bargains
For small boots of goat-skin
To give to his grandchild.
He asks the price five times;
Again and again
He has turned them all over;
He finds they are faultless.
"Well, Uncle, pay up now,
Or else be off quickly,"
The seller says sharply.
But wait! the old fellow
Still gazes and fondles
The tiny boots softly,
And then speaks in this wise:
"My daughter won't scold me,
My wife—let her grumble—
My poor little grandchild,
She clung to my neck
And she said, 'Little Grandfather,
Buy me a present.'
Her soft little ringlets
Were tickling my cheek,
And she kissed the old Granddad.
"You wait, little bare-foot,
Wee spinning-top, wait then,

¹ By Valery Carrick. From *Once On a Time*. Selected by Alice Dalgleish and illustrated by Katherine Milhous. New York: Charles Scribner's Sons, 1938. Used by permission of the publisher.

Some boots I will buy you,
Some boots made of goat-skin."
And then must old Vavil
Begin to boast grandly,
To promise a present
To old and to young,
But now his last farthing
Is swallowed . . .
Then came forward
Pavloosha Varenko;
He now rescued Vavil,
And bought him the boots
To take home to his grandchild.
The old man fled blindly,
But clasping them tightly,
Forgetting to thank him,
Bewildered with joy.
The crowd was as pleased, too,
As if had been given
To each one a rouble.²

—Nicholas Nekrassov

BY, YUSH-KI, BY-YU

Sleep, my beauty,
Close to mother;
Hush, my baby, do.
To your cradle
Comes a moonbeam,
Darling, just for you.
Now I'll tell you fairy stories,
Lovely tales for you.
Close your eyes and dream, my darling,
Hush, my baby, do.³

RUSSIAN HOLE BALL

The players are numbered 1, 2, 3, and so on for as many as wish to play. As many holes are dug in the ground as there are players. The holes, in a straight line and three feet apart, are large enough to contain the ball. Each hole is numbered consecutively beginning with one. The first player toes a line ten feet away from the first hole. He pitches the ball for one of the holes. The score of the pitch is determined by the number of the hole into which the ball falls. The next player is designated by this number, also. For example, if the ball falls in hole four the first player's score is four;

² Translated from the Russian by Juliet M. Soskice. From *Through Fairy Halls of My Bookhouse*. Edited by Olive Beaupre Miller. Chicago: The Bookhouse for Children, 1928. Used by permission of the publisher.

³ From *Around the World in Song*. Collected by Dorothy Gordon. New York: E. P. Dutton and Company, 1930. Used by permission of the publisher.

this player gives his place to Number Four who then takes his turn pitching for a hole. The winner of the game may be the player holding the highest score at the end of a set time limit; or he may be the player who first scores twenty-five or fifty.

This game may be played on a sandy beach or in the snow. It is enjoyed by children from eight to twelve years of age.⁴

SIRNIKI

2 c. cottage cheese
1 egg
1 tbs. sugar
1 ts. vanilla
Pinch of salt
2 tbs. flour (approx.)
Butter for frying
Sour cream or fruit

Press dry cottage cheese through a fine sieve, removing all the lumps. Add slightly beaten egg, sugar, vanilla, salt and enough flour to bind. Do not use too much flour as it will make the cakes heavy. Form the mixture into small round cakes, patting them into shape. Place in refrigerator to chill. Just before serving, fry in butter until golden brown. Serve immediately with cold sour cream, crushed or stewed fruit. Serves five or six.

BORSCH

2 qts. water
Beef soup bone
1 c. grated beets
1 c. diced carrots
1 c. chopped onion
1½ c. tomato pulp
2 c. finely shredded cabbage
1 tbs. butter (optional)
Sour cream

Boil soup bone in water until the meat is tender. Add beets, carrots and onions. Boil gently for fifteen or twenty minutes. Add tomato pulp, cabbage and butter if the beef is lean. Boil about fifteen minutes or until vegetables are tender. Remove the meat and serve the soup, dropping 1 tablespoon of thick sour cream into each dish. Let the cream stand in the room for a time before serving so that it will not chill the soup.

⁴ From *Games for Playground, Home, School and Gymnasium*. By Jessie H. Bancroft. New York: The Macmillan Company, 1914. Used by permission of the publisher.

AT THE FAIR

English Version
by Clara Louise Kellogg

Russian Folk Song



Broth-er I-van, Broth-er I-van. Will you take me to the fair? I'll
Broth-er I-van, Broth-er I-van, Tho' I'd like so many things, I've



buy a cor-al neck-lace Or a rib-bon for my hair.
paid my sil-ver mon-ey For a bird that sweet-ly sings.⁵

WIND SONG



When the snow is fly-ing, Hear the North Wind cry-ing,
When the raindrops pat-ter, Lis-ten how they chat-ter,
When the South Wind's sing-ing, Ap-ple blas-soms swing-ing,
When the bees are hum-ming, Then va-ca-tion's com-ing,



O-o-h! Hear it blow! O-o-h! See it snow!
O-o-h! How they splash! On my win-dow sash!
O-o-h! But they're sweet! Down the vil-lage street!
O-o-h! But it's near! O-o-h! Al-most here!⁶

⁵ From "Blending Voices" of *The World of Music* by Glenn, Leavitt, Rebmann, Baker and Kirby. Copyright, 1936. Used by permission of Ginn and Company, owners of the copyright.

⁶ From *Songs and Pictures. A Child's Book*. By Robert Foresman. New York: American Book Company, 1937. Used by permission of the publisher.

samples of verse and prose from children's classics that revealed narrow nationalism or contributed to the concept of the brotherhood of man. Doris Bowers of Belleville, Illinois, became interested in this request and sends in these suggestions:

Courage and Faith—"Sail On" by Joaquin Miller; "I Never Saw a Moor" by Emily Dickinson; "Sandpiper" by Cecelia Thaxter; "To a Waterfowl" by William Cullen Bryant.

The Brotherhood of Man—"Christmas Everywhere" by Phillip Brooks; "Building the Bridge for Him" by William Dromgoole; "The Pioneer" by Arthur Guiterman.

Freedom from Fear—"Wanderlust" by Gerald Gould.

World Citizenship—"Each and All" by Ralph Waldo Emerson.

Narrow Nationalism—"America For Me" by Henry Van Dyke.

Would you agree with Miss Bowers' selection? Have you others to offer?

About Next Year's Issues A NUMBER OF CHILDHOOD EDUCATION readers has responded to our request in the

February issue for comment on the proposed outline of content for next year's issues. The outline, generally, has met with approval but there have been a number of suggestions for changes in points of emphasis and for additional content. For example, one reader says, "It is important that the content for 1944-45 come close to dealing with the realities of child growth at the levels and in the relationships which confront teachers in their classrooms and communities from day to day. Is there not danger in using such broad generalizations as you have chosen? For example, 'All Children Are Alike' might be interpreted as a grand argument for mass education of all children."

Other suggestions include: "In dealing with the third generalization about children, 'All Children Learn,' would 'Psychological Readiness for Skills' be more comprehensive and more beneficial than 'reading readiness'?" In reply, we say "Yes." Our reason for dealing with reading readiness was to indicate a point of departure as it were and then to deal specifically with the general concept of readiness as it functions in many other ways. Another reader requests that we think of learning readiness rather than reading readiness.

Across the

"Could there be more pointed discussion on the development of child personality? For example, how do the laws of learning apply to adjustment and improvement of personality?" was another suggestion.

"It might be of value to teachers in their evaluation of what they are doing in building human values to devote the unplanned issue to the various methods of child study, such as case studies, genetic approach, anecdotal records, and so on." Would you agree with this suggestion?

Still other suggestions included requests for "a thorough and enlightening explanation of child accounting, a term now being widely used but not understood by the average elementary teacher," and "discussion of some of the changes in the elementary school curriculum to meet post-war needs."

The Board of Editors welcomes your comments. Let us hear from more of you.

A Principal Reports THE PRINCIPAL of two public schools in a large city reports some events:

"Last week was really a week. School seemed full of problems. I am chairman of the Red Cross drive for this section of the city and organizing that has been a job still incomplete. Each person I have approached has been so eager and willing to help. It is an opportunity to reach even more people in the community than we have reached through the various rationing registrations.

"A mother whose twelve-year-old boy hanged himself last summer called me concerning her nine-year-old boy. A sixth grade girl had been taunting him about his brother being 'nut'. I talked with the boy and in the course of finding out about the girl and her taunts, I heard all the gruesome details of his brother's death. Then I talked with the girl about how cruel she had been. She is a sweet, dear child whom I am sure had no idea about what she was doing to the boy. I tried to help the boy to realize that he would probably always meet people like the girl who will say things to hurt him but that he will have to find a way to meet such situations. I promised him my help and asked him to talk with me whenever he got to thinking about his brother.

the Editor's Desk

"That afternoon I went to the _____ school and a mother came in to talk with me about her son who was in trouble. During the course of our conversation she mentioned two daughters. I asked where they were in school and the poor soul burst out crying and said that they had drowned a couple of years ago.

"The next day in checking the records of a sixth grade girl who was to be transferred to a lip-reading class, I discovered that her family had been killed a few years ago in a bad tenement house fire. Do you wonder that by the end of the week I felt that the world was dark and tragic for most people? (Editor's Note: Another difficult and near-tragic event was reported but the story is too long to be included here.)

"But on Wednesday a funny thing happened. The mother of a child who had been truant came to see me. She settled back in her chair and in a slow drawl began a tirade against her boy. Her truant son leaned on her shoulder with his arm about her neck while she continued to relate all of his and his father's shortcomings. Her plea to me was to take down his pants and give him a good licking. When I asked her why she had not done it if she thought it so important, she replied, 'I was just too tired last night to bother.'

"Oh for the wisdom of a Solomon and the understanding of a saint. A principal needs them."

To Alice M. Ewen, A.C.E. staff member, goes the credit for the lay-out of material. She also drew and hand-lettered all the songs, and carried through the many jobs necessary to clear materials with the publishers.

It has been suggested by several people with whom we have talked concerning the content of this issue that it be expanded and published in bulletin form. Do you think a bulletin containing samplings from more cultures and more samplings from the six cultures represented here would be valuable? Some excellent bibliography for which there was not space in this issue has already been collected.

When "Group" Is Not "Good"

The words in titles of articles are very important and can set the mind of the

reader either positively or negatively toward the point of emphasis intended. Once in a while these words get twisted about, dropped out or even may have substitutes suddenly appear. This is what happened to the title of Mrs. Plank's article published in the February issue. The title read, "The School Camp—An Experience in Good Living." It should have read, "The School Camp—An Experience in Group Living." We are very sorry this error was made and hope that you will correct your copy to read Group instead of Good.

Cooperation

Made This Issue

CHILDHOOD EDUCATION
Possible

will be interested to know about the excellent cooperation we have received in compiling this issue. First of all, there is the A.C.E. Committee on Intercultural Relations which really started the whole thing. Miss Neterer, chairman of the Committee, gives credit in her editorial to the members of her committee and the people who helped them in the collection of the material. She modestly neglects to tell of her own hours of endless work so necessary in getting together material of this kind.

Then there are all the teachers who participated in the questionnaire study and Helen Reynolds who analyzed the results and prepared a manuscript from them. Margaret Mead and Ralph Hancock both prepared manuscripts and have from time to time shared their thinking and ideas liberally with the editor.

It is through the courtesy of three people that we are permitted to use the frontispiece: Ellen McBryde Brown, editor of the *American Junior Red Cross News*, first used the frontispiece in her own magazine and then was willing for us to borrow it; Bernadine Custer, an artist who lives in New York City, permitted us to use her drawing again, and Joyce Donahue, a ninth grade pupil in the Forest Park Junior High School, Springfield, Massachusetts, permitted us to use her poem, "America Speaks."

Of the twenty publishers whose materials are included here, eighteen permitted us to reprint stories, songs, games, poems, and recipes without asking the usual fees. We have paid for the use of only two stories from the more than forty pieces of materials used.

The photographs on pages 356-358 have been contributed by the American Junior Red Cross and the United China Relief.

Books FOR TEACHERS...

PLAY CENTERS FOR SCHOOL CHILDREN. By Adele Franklin and Agnes E. Benedict. New York: William Morrow and Company, 1943. Pp. 153. \$1.50.

In *Play Centers for School Children*, Adele Franklin and Agnes Benedict have given us a report of a successful educational project—a project which will unquestionably exert a far-reaching influence, both directly and indirectly, upon the elementary schools in a great city. The program of The Neighborhood Schools of New York City has developed from a sound educational philosophy and a very fine understanding of the way that children learn. This is a readable story, a practical guide for the organization of play centers for school children, but it is more than this. It is a proposal for modification of elementary schools to meet the real needs of children today. Such vital matters as these are discussed:

The program of the centers is a succession of experiences that have meaning for children and which, under wise leadership, move continuously into more and more significant experiences.

The children are grouped by age and interests into clubs. The type of organization used in the clubs is children's organization, not adults!

The parents are an integral part of the program.

Children's groups are limited to twenty-five. The statement is made that children cannot be regimented; that they cannot be handled in masses.

The first requirement in the selection of a staff member is a person who understands children and enjoys working with them. This qualification supersedes specialized skills.

The play centers were organized because masses of children were aimlessly milling through the streets in the afternoon after the doors of the neighborhood school had closed. Later the centers were made available to the great number of children whose mothers were engaged in war work. Thus they gained increased public attention and financial support. The record is more than "A Story of Recreation." It is a challenge to all of us in the elementary schools today who are working to modify old patterns in order to serve better the children. In many, perhaps all, communities children are facing the problems here described while to a great extent our elementary school

programs continue in their outmoded patterns. In such play centers as these we find a challenge to self-examination and reorientation.—*Etta Rose Bailey, principal, Matthew F. Maury School, Richmond, Virginia.*

AS THE CHILD GROWS. By Helen Brenton Pryor. New York: Silver Burdett Company, 1943. Pp. 400. \$3.

Those people who are teaching children in the school or caring for them in the home will find Helen Pryor's book, *As the Child Grows*, chock full of valuable material, some of which is new to the reader in the field of child development and education.

In Part One, the end results of growth in general are presented with emphasis upon individual differences in body build. The effects of heredity and environment are clearly shown in relation to the growth and development of the child. Prenatal environment is discussed, giving the highlights of embryonic development because of the significance of the early weeks in perfecting the complicated machinery of the human body.

In Part Two, various levels of growth and maturation are presented beginning with the first year of life and continuing through later adolescence. At each age level the book considers the growth and body proportions, motor and mental development, emotional reactions, social relationships, work and play.

The book is interestingly illustrated with drawings and photographs, many of which are full page in size.

Dr. Pryor does not pretend to know all the answers to the problems of child growth and development because, as she says, "humans are wonderful and complex beings." She is insistent, however, that what the individual is, mentally and emotionally, and how he behaves are to a large extent the result of his anatomy and physiology. After studying various aspects of child growth with the pediatrician, the physiologist and the psychologist, Dr. Pryor attempts to put these aspects together so that the whole child is in the picture.

The following quotations indicate the live quality of the writing which makes the book much more than a record of research or a compendium of facts on child development. In relation to the lateral and lineal types of body build Dr. Pryor comments: "If the term 'normal' were applied to dogs in the strict statistical sense, only collies and other middle-sized dogs could be called 'normal', while the terriers and great Danes would not be normal. But when the term 'normal' in the sense of 'healthy function' is applied to dogs, large and small dogs can be normal as well as middle-sized ones."

In discussing the two points of view regarding inheritance of defects through the genes of the two parents, Dr. Pryor says: "The pessimistic theory is that every person carries many defective genes and so there are many chances of doubling defects by inheritance of slightly shopworn genes from both parents."

The introduction to the preschool child is especially apt in bringing a vivid recall of such toddlers and run-about as the reader has known. "Two, three, four years! These are the magic ages, full of amazing development in all aspects for the child, full of interest and delight for the parent. No longer a baby, not yet a lad, the little child is probably never more engaging, more diverting, more sheer fun to watch and guide and play with than during these years."

Especially valuable sections of the book are the chapters on nutrition and diet and the prevention and control of disease; also the chapter on individual differences with striking emphasis on the slender-built and the broad-built and the marked contrasts of anatomy, physiology, psychology and immunology. The width-weight tables were prepared by Dr. Pryor at Stanford University and appear for the first time in print in the appendix.—*Edna Dean Baker, president, National College of Education.*

CHILD DEVELOPMENT. Physical and Psychological Growth Through the School Years. By Marian E. Breckenridge and E. Lee Vincent. Philadelphia and London: W. B. Saunders Company, 1943. Pp. 592. \$3.25.

This book is designed as a textbook "for professional students in psychology, teacher training, home economics, medicine, nursing and social work as well as for parents." The authors' intent is to present the whole sweep of

development from infancy to adulthood, as well as the more common environmental influences, and to indicate how these factors work together to produce a well-adjusted individual. The range of subject matter is thus tremendous: from the sensory and motor equipment of the newborn baby, through the "home, school, church and camp" behavior of the growing child, with special emphasis on his nutrition, to the building up of moral judgment and the development and modification of personality. The range of style is nearly as great: from detailed factual reporting of research studies to lengthy exposition of how to lead a "good life."

A beginning student in the field can obtain from this book a good orientation as well as a great deal of excellent specific information. Most of the outstanding current literature is carefully summarized. Controversial topics are presented in a restrained manner—arguments on both sides are followed by sound and conservative middle-ground conclusions.

However, in spite of the fact that a tremendous amount of work has been done in surveying and reporting the literature and in compiling a very extensive bibliography, this is not a scholarly presentation. The authors do lip service to many of the most important principles of child development, presenting them clearly and accurately. But in many instances they go little beyond this. The expanded discussions repeatedly suggest that the principles themselves are merely reported verbatim and are not carefully practiced by the authors. For instance, the sound comment that each child grows in his own unique way is followed by blanket recommendations of summer camps, social "skills" and the winning and holding of many friends, for everyone.

Furthermore, the manner of writing is often careless; slang abounds. There is a general lack of dignity. A section heading such as "The Ability to Select, to Win, and to Hold a Mate"—which occurs in a chapter on General Principles of Development—is all too reminiscent of recent works on how to win friends and influence people.

The general lack of scholarliness is, however, much more apparent in some sections of the book than in others, since the style and level of presentation vary markedly from chapter to chapter. Chapters VIII through XI, for instance, give an excellent account of the development of motor, sensory, and lan-

guage behavior and of memory, written in a clear, simple and scientific manner. The book contains much valuable and worthwhile material.—*Louise Bates Ames, Clinic of Child Development, Yale University School of Medicine.*

GET TOGETHER AMERICANS. *By Rachel Davis-Dubois. New York: Harper and Brothers, 1943. Pp. 182. \$1.75.*

In these days of racial strains it is most helpful to hear from a member of an ethnic group who has really undertaken to work out a pattern for "getting together." Mrs. Davis-Dubois' enthusiasm is stimulating. It should encourage others.

Her plan for the get togethers is interesting. They are to be in three sections; an interchange of experiences, a festival or ritual program, and a party with refreshments. The first section is probably the most profitable in understandings but also the most difficult to carry out because of shyness on the part of the participants.

The descriptions of the festival sections are the most interesting part of the book. Most of them are Jewish in origin. They are full of significance and, as the author reminds us, they were the practice in Jesus' boyhood. It is suggested that these festivals take place either in a neighborhood building or in a home. If in a home, the group would be smaller and the program more intimate.

The party section is familiar except for the emphasis on folk dancing and on foreign foods. A good folk dance leader would be necessary.

The larger cities may show more need of interracial understandings but smaller places must also do their part. They would not, of course, have available representatives of as many races. Anyone should find this balanced program suggestive, and everyone should take some responsibility for better racial cooperation in his own community.—*Sarah A. Marble, supervisor of primary education, Worcester, Massachusetts.*

GROUP EXPERIENCE—THE DEMOCRATIC WAY. *By Bernice Baxter and Rosalind Cassidy. New York: Harper and Brothers, 1943. Pp. 218. \$2.50.*

It might well be the wish of all who love democracy that prospective teachers everywhere

learn to practice such democratic living and learning procedures as are explored in this fine study. The authors have done some nice thinking on the purposes of education. In Chapter I, "Group Leadership," they briefly state their assumptions with regard to the good life in the "Good Society." These assumptions might well be those which teachers in every type of educational institution accept, and *accept to act on*. They include such concepts as the supreme worth of the individual, the supremacy of the welfare of the individuals of a group rather than achievement of some theoretical and abstract group good, the desirability of developing responsible, self-directing individuals, and the realization that all life is educative. Thus all school, family and community experience becomes the concern of the teacher. He utilizes all experience in guiding youth to adulthood. He must necessarily be concerned with democratizing community living in order that the experiences which mold children and youth educate them to values and further democratic living.

But this book does not deal with theory alone. It is primarily a handbook which explores the nature of democratic group experience and suggests ways of guiding and evaluating such experience. The book contains check lists which will be most helpful to both teachers and students. For example, the check list dealing with leadership in group experience is especially good. In several chapters there are helpful listings of significant points which have been developed. An example is found at the end of the chapter dealing with the nature of the "face-to-face" group where the characteristics of "spontaneous groups" and "guided groups" are listed.

The second half of the study is especially rich in examples of group living and learning which the authors bring to us from their own experience. An appendix and bibliography are of practical assistance to the reader.

The book ends with a brief statement which relates the concept of democratic group experience to a world concept of interdependent groups. Thus the concept of group experience is related and shown to be basic to the greatest problem of our time—that of bringing peace and security to the peoples of the world.—*Samuel Everett, Junior Red Cross, Philadelphia, Pennsylvania.*

Books FOR CHILDREN...

FOG MAGIC. By Julia L. Sauer. Illustrated by Lynd Ward. New York: Viking Press, 1943. Pp. 107. \$2.

Now and then there is a children's book that is more than just a good story. *Fog Magic* is hauntingly beautiful. It may not be a book to be recommended for all children to read but it is undoubtedly the book for certain children. *Fog Magic* merges living in worlds of reality and fancy and one would need to know the individual child reader in order to determine if or when he was ready for this book.

The story is about a child of Nova Scotia who wanders from her village home down the old post road to Blue Cover, a deserted village. But, for Greta, in the "magic" created by the fog the village is peopled again. The rare understanding of her father aids Greta in reconciling her world of today with that other world of one hundred years ago.

There is one illustration in the book. It is a portrait of Greta, a child of great sensitivity with a faraway look that transcends time and space. The text conjures up its own imagery and no further illustration is needed. A story for older children to read.

WIDE FIELDS. The Story of Henri Fabre. By Irmengarde Eberle. Illustrated by Fritz Eichenberg. New York: Thomas Y. Crowell Company, 1943. Pp. 193. \$2.50.

As a peasant boy, Henri Fabre "kept on thinking about the different dispositions and manners of the various animals" on his grandfather's farm. He listened to the "tuneful sound" of crickets and caught one to see what it looked like. Henri's questioning mind led him into the study of the life histories, habits and instincts of the creatures of the insect world. This kindly man who became a great scientist liked to have his children trail along as he went on his hunt for bees, wasps, scorpions and butterflies. The children who read his story will eagerly join in those quests!

This is a valuable book for older children.

THE TANGLED WEB. By Estelle Urbahn. Illustrated by Frank Lieberman. New York: E. P. Dutton and Company, 1943. Pp. 64. \$1.75.

"Small Limping One," a child orphaned by war, was found and cared for by Chang, the potter. Chang, Heart of Goodness, was the way the twelve-year-old boy thought of his benefactor.

Tragedy came on the great day when Chang trusted the boy to put away his precious little teapot. The limping foot stumbled and the lid of the priceless teapot shattered on the floor. The boy weaves "a tangled web" for himself in trying to conceal the damage from his beloved master. Children from eight to twelve will find this story intriguing and will rejoice in its happy ending.

JUAN Y MARIA. By Emilia Griner. Illustrated by Aurelia. New York: Thomas Y. Crowell Company, 1943. Pp. 64. \$1.25.

Not an English word in this delightful story for children! But because the simple Spanish text is so well integrated with the pictures it almost reads itself. For the young student of Spanish there is a Spanish and English vocabulary list in the back of the book.

Aurelia's amusing pictures will appeal to the youngest children. Adults, too, will enjoy this painless approach to learning Spanish.

THREE GAY TALES FROM GRIMM. Translated and illustrated by Wanda Gág. New York: Coward-McCann, Inc., 1943. Pp. 63. \$1.50.

Wanda Gág's versions of the Grimm tales are always in demand. This new book of three gay tales preserves the essential flavor of fantasy in text and illustration. "The Clever Wife," "The Three Feathers," and "Goose Hans" are all foolishly funny, deriving their humor from absurd situations. Children from eight to twelve will enjoy these stories.

Bulletins AND PAMPHLETS...

Which May Give Suggestions for an Improved Curriculum

CORNELL RURAL SCHOOL LEAFLET—TEACHERS' NUMBER. Vol. 37, No. 1. Ithaca, N. Y.: New York State College of Agriculture, Cornell University, 1943. Pp. 63. No price given.

Teachers and scout leaders might find this publication useful. Exact information is given on how to construct an out-of-door shelter, how to find safe water and to catch food in the out-of-doors, and the construction and scientific uses of kites. Photographs and drawings help to explain construction. The authors state that the needs of men in the armed forces serving in rugged terrains have helped to give focus to the content of the booklet.

DISCOVERING SPECIFIC READING NEEDS. By Emmett A. Betts. State College, Pa.: The Reading Clinic, 1943. Pp. 48. Fifty cents.

This publication contains a critical discussion of standardized tests and other formal tests of reading ability. Various levels of reading ability are given with suggestions as to how they may be recognized by the classroom teacher. The author writes on the validity of informal reading inventories, how to choose materials for such an inventory, and how to conduct it and appraise its results. He gives an objective criticism of the limitations involved in his own plan. Bibliography on reading techniques.

INTER-AMERICAN EDUCATION; A CURRICULUM GUIDE. By Effie G. Bathurst and Helen K. Mackintosh. Bulletin 1943, No. 2, U. S. Office of Education, Federal Security Agency. Washington, D. C.: Superintendent of Documents, U. S. Government Printing Office, 1943. Pp. 66. Fifteen cents.

Suggestions are given for a study of Latin American culture by the youngest children through those of college age. Material needs evaluating in terms of use in specific situations.

Editor's Note: These reviews were prepared by Dorothy Hoyle, supervising teacher in the kindergarten, College of Education, Ohio University, Athens.

TEAMWORK IN THE AMERICAS. By Delia Goetz. New York: Foreign Policy Association, 1943. Pp. 62. No price given.

The history of Pan Americanism is told in simple language. Advanced readers can read it for themselves. Miss Goetz expresses her viewpoint in regard to economic cooperation between the Americas.

Which Deal With Specific Problems of Child Guidance

THE SELECTION AND TRAINING OF VOLUNTEERS IN CHILD CARE. Publication No. 299, Children's Bureau, U. S. Department of Labor, in cooperation with the Office of Civilian Defense. Washington, D. C.: Superintendent of Documents, U. S. Government Printing Office, 1943. Pp. 36. Ten cents.

Lists qualities of a good volunteer, suggests an outline for a brief course in child development for volunteers in child care centers, and contains an interesting check-sheet for self-evaluation by volunteer workers. There is a bibliography of films and other aids for teachers preparing workers for child care centers.

UNDERSTANDING JUVENILE DELINQUENCY. Publication No. 300, Children's Bureau, U. S. Department of Labor. Washington, D. C.: Superintendent of Documents, Government Printing Office, 1943. Pp. 52. Ten cents.

The responsibility of the home, the school, the gang, and the community to the problem of juvenile delinquency is discussed. The prevention of juvenile delinquency is viewed as the concern of many agencies within a community and suggestions are given as to how a community may approach such a problem.

CONTROLLING JUVENILE DELINQUENCY; A COMMUNITY PROBLEM. Publication No. 301, Children's Bureau, U. S. Department of Labor. Washington, D. C.: Superintendent of Documents, Government Printing Office, 1943. Pp. 52. Ten cents.

This leaflet, together with the one described above, should prove very helpful to communities concerned with juvenile delinquency. It outlines in detail the work to be done: (1) strengthening the resources which all children need, (2) protecting groups of children especially vulnerable to delinquency, (3) controlling harmful influences in the community, (4) suggesting services to the delinquent child and the child with behavior problems.

Rural Education

STILL SITS THE SCHOOLHOUSE BY THE ROAD. Bulletin of the Committee on Rural Education. Chicago: The Committee, 5835 Kimbark Avenue, 1943. Price not given.

This is a bulletin about country children, country schools and country people. It endeavors to suggest ways and means through which our democracy may provide a better program of education for rural people. Included is a discussion of the Kentucky study.

PLANNING IMPROVEMENT IN RURAL LIVING THROUGH THE SCHOOLS. Bulletin of the Bureau of Educational Research. University, Alabama: University of Alabama, 1943. Fifty cents.

This material, too, is developed upon the assumption that schools can make contributions to better ways of living among rural people. The workshop approach was used in the teacher education program of the university. The teachers who were members of the workshop participated in the study of the area to be served by the schools.

Of General Interest

A READER'S GUIDE TO EDUCATION; BOOKS ABOUT EDUCATION FOR AMERICANS. Prepared by the National Education Association and The Book-of-the-Month Club. Washington, D. C.: The Association, 1201 16th Street, N. W. Five cents.

An annotated and classified list of books about the background and problems of American education. The books were chosen by a poll of educators and librarians. The history of education, biographical studies, essays, books describing current practices are among those annotated. Many of the books are novels. An interesting approach to a study of education in America.

Pertaining to Children and the War

THE UNITED NATIONS RELIEF AND REHABILITATION ADMINISTRATION.

Washington, D. C.: Division of Liberated Areas, Foreign Economic Administration, 1943. Pp. 14. No price given.

This publication should help teachers become more intelligent concerning organized efforts for the relief of the peoples of occupied Europe. Information is given about the Administration—its aims, its needs, and the articles which created it.

BRITISH YOUTH ACTIVITIES IN WAR-TIME. New York: British Information Services, 30 Rockefeller Plaza, 1943. Pp. 19. No price given.

This booklet describes how the British have been training their fourteen- to twenty-year-olds. One may question the degree of regimentation involved in the government registry of youth in England but the descriptions of cooperation between pre-war youth clubs and the current program are interesting examples of what can be done where people are working with a common aim. The work of youth in the schools as well as such community activities as food distribution, raising money for direct relief, and handicraft projects may be suggestive to American teachers and children.

YOUR SCHOOL CAN SALVAGE FOR VICTORY. Washington, D. C.: U. S. Office of Education, Federal Security Agency, 1943. Pp. 14. No price given.

Here are suggestions as to what we should collect for salvage and why it is needed. An outline for the organization of a salvage program may prove helpful, but it needs evaluation in the light of one's philosophy regarding awards. There is a bibliography of other leaflets on the subject.

Audio-visual Aids to Learning

NEW TOOLS FOR LEARNING ABOUT WAR AND POST-WAR PROBLEMS; A GUIDE TO FILMS, PAMPHLETS AND RECORDINGS. New York: New Tools for Learning, 280 Madison Avenue, 1943. Pp. 64. Free.

This little booklet presents a wealth of ideas and resources in pamphlets, films, recordings and radio. Schools of today and tomorrow need to make greater use of tools that are valuable in helping us understand our problems.

News HERE AND THERE...

New A.C.E. Branches

Five Towns Association for Childhood Education, Bronxville, New York
 New Paltz State Teachers College Association for Childhood Education, New York
 Reinstated: Tempe Association for Childhood Education, Arizona

Frances Kern Retires

Frances Kern retired this year from the faculty of National College of Education, Evanston, Illinois. A life member of the Association for Childhood Education, Miss Kern served as corresponding secretary and treasurer in 1928-29, and as vice-president in 1929-30.

For almost the entire period of her connection with the college Miss Kern was director of curriculum and an active member of the Department of Student Teaching. *Our Guidon*, college publication, says of her:

She was a student of present social and professional trends with the creative power to adapt to the institutional needs of National College of Education those aspects which seemed pertinent . . . Her graciousness socially in her own home and with every group which she contacted, her sound judgment, broad educational experience, and deep human sympathy made her the confidant and advisor of both students and fellow workers.

These are qualities which will continue to make Miss Kern valued as a friend and as a member of her community and of the Association for Childhood Education.

Netta Faris

Word has been received of the death of Netta Faris on January 9, 1944. Many will remember Miss Faris as principal of the Cleveland Kindergarten Training School. She also served for a short period as a staff member of the U. S. Office of Education in 1925, but at the time of her death was retired and living near Cincinnati, Ohio.

New A.C.E. Bulletin

The second membership service bulletin for 1944 has been mailed to presidents, secretaries and publications representatives of A.C.E. branches and to contributing and life members of the international Association. *Healthful Living for Children* puts into the hands of its readers a source of sound conclusions concern-

ing what can and should be done for children and what some communities are already doing. The four chapters discuss some of the broader aspects of healthful living, the characteristics of an individual growing toward optimum health, school experiences that contribute to healthful living, and criteria for evaluating healthful living. There is a bibliography and a list of sources of other materials.

Those who do not receive *Healthful Living for Children* as a part of membership service may purchase the 32-page bulletin from A.C.E. Headquarters, 1201 Sixteenth Street, N. W., Washington 6, D. C. Price, thirty-five cents.

Akron Reopens Kindergartens

Kindergartens were discontinued as an integral part of the public schools of Akron, Ohio, at the close of the school year in 1932. February 1 marked their return in all but one elementary school, with a predicted enrollment of 2,242 children and a staff of thirty-seven teachers. Many of the schools will have one session, others will have two. Thus Akron prepares to meet what its superintendent of schools has described as "an educational need of long standing."

Legislative News

Federal Aid to Education. S.637 is pending in the Senate Committee on Education and Labor. The Committee can, under Senate rules, report the bill favorably again at its will and pleasure, with or without the amendments adopted by the Senate last October. There are substantial reasons to believe the Committee will report the bill favorably again as soon as it can be assured that there are enough votes to pass it without the Langer or any other crippling amendment.

H.R. 2849 is in the House Committee on Education. The Committee voted on January 25 to hold an open hearing on the measure, but the date of the hearing has not been fixed. Efforts are directed at securing a date as soon as possible but the outlook for this is not encouraging.

War Area Child Care Act. The Senate gave its approval to S.1130 last June but the House

Committee on Education continues to delay taking any action on this bill. Representative Barden of North Carolina is chairman of this Committee. The other members are: Cheno- weth, Colorado; Rowan and Vursell, Illinois; Larcade, Louisiana; Dondero and Lesinski, Michigan; Judd, Minnesota; Bell and Schwabe, Missouri; Hart and Norton, New Jersey; Buckley and Keogh, New York; McCowen, Ohio; Kelly, Murphy and Troutman, Pennsylvania; Lanham, Texas; Rohrbough, West Virginia.

As this resume was written a request for supplemental appropriations of \$150,000,000 for the Federal Works Agency, to include child care services, came before the House of Representatives. The amount was reduced to \$127,500,000 and was approved by a majority of only five votes. This narrow margin suggests that Congressmen are becoming increasingly aware of the fundamental issues involved in the relation of the federal government to child care services.

The FWA's request for supplemental funds has now been referred to the Senate Committee on Appropriations. In the Senate the arguments against including child care in FWA appropriations should carry weight, especially if backed up by letters and telegrams from citizens who know local situations and can speak from experience on the desirability of terminating FWA's relation to child care services in favor of the provisions of the Thomas Bill, S.1130.

The record of the House debate on the supplemental appropriations for the FWA is contained in *The Congressional Record*, March 8, 1944. Copies of the speech by Walter Judd (Minnesota) may be obtained from A.C.E. Headquarters in Washington. Also available at A.C.E. Headquarters are reprints of an article, "Straight Thinking on Services for Children," by Harriet Ahlers Houdlette, which appeared in the Spring 1944 *Journal of the American Association of University Women*.

Bills Proposed on School Lunch Programs. On February 15, Paul V. McNutt, administrator of the Federal Security Agency, sent to the Speaker of the House a legislative proposal for the establishment of a school lunch program designed to provide lunches and nutrition instruction for children attending school. In his letter of transmittal Mr. McNutt said:

Many thousands of school children always have had and now have an insufficient supply of food—insufficient

either in quantity or in essential nutritional elements, or both. Children come to school hungry because, due to poverty, unemployment or improvidence, their homes fail to provide sufficient food or the right kind of food from a nutritional standpoint. In cases where mothers are employed outside the home the children frequently come to school with an inadequate breakfast and with a lunch which has been poorly selected and packed, or frequently without any provision whatsoever for lunch. Children in these families must secure a snack at the delicatessen or soda fountain, or go without lunch entirely. A lunch at school is necessary if such children are to secure the maximum benefits from their instruction and if malnutrition with its many serious effects upon mind and body is to be prevented.

Without financial aid from the federal government a comparatively small proportion of schools are providing or can provide noon lunches for all children needing them. Contrary to ideas commonly held by the public, fewer than one school in three now provides school lunch services.

Formerly the Works Project Administration assisted in this work by providing administrative and technical help, but with the abandonment of that organization's program this burden now falls directly upon the schools.

It is my feeling that a program for school lunches and nutrition instruction should be considered basically as a part of the educational facilities and services to be furnished by our schools rather than as an adjunct to government activities in unemployment relief and the distribution of surplus agricultural commodities.

If the program is to operate effectively it must achieve a position of stability and local control so that it may secure and train school lunch managers, set up adequate accounting systems, find or construct suitable rooms for school lunch purposes, provide certain essential items of equipment and make the best possible use of community school lunch resources. Efficiency of school lunch operation, sanitary considerations, and the potential contribution to the instructional programs are of such far-reaching importance that they must not be made subject to such frequently changing programs as public relief and agricultural marketing.

Some of the major provisions of the proposed bill are:

A federal appropriation of \$50,000,000.

That school lunch programs be administered by the respective states through their regularly constituted educational authorities.

That federal funds be allotted to the states in proportion to two factors: (1) the ratio of the number of children per state, 5 to 17 years inclusive, to the number of adults, 20 to 64 inclusive, and (2) the total number of children 5 to 17.

That all federal school lunch funds shall channel through the U. S. Office of Education, Federal Security Agency, as the appropriate government agency charged with carrying on federal relationships with the school authorities of the several states.

That priority shall be given to the purchase of foods designated by the U. S. Department of Agriculture to be in surplus; it provides also that the Office of Education shall look to that Department for data and recommendations in the field of nutrition and shall make such data and recommendations available to the schools.



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The Speaker of the House has referred the proposed measure to the Committee on Education for consideration. In the Senate it has been referred to the Committee on Agriculture.

Two other legislative measures which asked for funds to enable the Department of Agriculture to carry out a school lunch program were introduced into the House and the Senate in February. The Pace Bill, H.R.4260, was defeated on March 7 by vote of the House. The Wagner Bill, S.1721, is at present in the Senate Committee on Agriculture and Forestry.

At present there is no uniform provision for state or community participation in the federally supported school lunch program.

Authorized by this statement from the A.C.E. plan of action for 1943-45, "Adequate protection of children demands expanding school facilities and services to supply lunches," and by the vote of its executive board the Association for Childhood Education is working actively for the introduction of the proposed Office of Education school lunch bill.

Survey of Clothing Shortage

How a national organization, through its members in the field, can take steps to correct a situation of concern to its members is described in the following account of activities of the American Home Economics Association:

Children's clothing of such poor quality that it doesn't keep them warm, yard goods so shoddy that it doesn't pay to sew it up, lavish displays of luxury goods while staple items such as overalls and diapers are missing—these were reported and protested by homemakers throughout the nation in a spot survey conducted by the American Home Economics Association between December 26 and January 15.

What touched off the survey was an appeal from seventy-five members of Minneapolis and St. Paul home-maker section of the American Home Economics Association. They wrote to the A.H.E.A. and to various government offices, including OPA, to tell what the situation in the Twin Cities was and to urge prompt remedial action. "We recognize that we must endure many inconveniences due to war needs," their letter concludes, "but when such inconsistencies exist as a profusion of luxury items such as thirty dollar blouses alongside a dearth of essential items, something should be done."

At once the American Home Economics Association wrote to textiles and clothing chairmen in state home economics associations asking each to get twenty-five home economists to check conditions in their own communities. "Is there a shortage which strenuous wartime economies such as repairing, making over and passing on clothing will not correct? If so, list garments and types of goods in which shortage or marked quality deterioration exists," they requested.

Findings in the forty states reporting were strikingly similar: shortages were most critical in clothing for

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NEWS NOTES

children up to fifteen years, especially underwear, garters, panties; quality decline showed in \$2.98 shoes that lasted only a week, staple cotton yard goods not worth sewing up, unreliable sizes, and greater shrinkage. In the northern states, where winters are severe and where more than usual numbers of children must walk to school, long winter underwear, long stockings, boys' overalls, and heavy coats are lacking.

A.H.E.A. officers, on January 19, presented their findings to WPB Chief Nelson, asking for more children's essential garments, adults' work clothes, and yard goods of such quality as not to waste raw material and manpower. He promised that more children's clothing would be on the market by March 15 and invited home economists to make a follow-up survey beginning on that date. He also suggested that home economists send in to the A.H.E.A., Washington, D. C., office samples of sleazy high-priced yard goods and articles, with data as to price, date, store, and city in which purchased. Both the survey and the exhibit, he said, would be useful to WPB. Such items are now being collected, and textiles and clothing chairmen of state home economics associations will carry out the second survey.

Day Care Program Survey

The Children's Bureau, U. S. Department of Labor, Washington, D. C., has prepared a brief summary on the day care program for children of working mothers in thirteen representative communities. The following paragraphs are quoted from the fifteen-page report, copies of which may be secured from the Bureau:

The Children's Bureau of the U. S. Department of Labor is the Government agency charged with the task of studying problems that affect the well-being of the Nation's children. Cooperating with the Office of Community War Services and the U. S. Office of Education of the Federal Security Agency, the Bureau has been concerned with helping communities solve the problems affecting children of women war workers.

Consequently the decision of the Children's Bureau to make a quick survey of the services for children of working mothers in thirteen war-impacted areas was a logical outgrowth of a long-time interest on the part of the Bureau. The communities selected represent a cross-section of the country and include large and small industrial centers, rural and urban areas, and an area surrounding a military base.

The survey covered facilities under the auspices of public welfare departments and social agencies, including advisory and counseling services, foster-family day-care programs, and group-care centers—nursery schools, day nurseries, and day-care centers. Projects under the Federal Works Agency and those sponsored by school systems were not included.

Child Psychology Film

During the past six years the Vassar College Department of Child Study has been engaged in making several rare and interesting motion pictures in the field of child psychology, known as the "Vassar Series of Studies of Normal Personality Development." The fourth and most recent film is *This is Robert, A Study of Personality Growth in a Preschool Child*. The growth of Robert, an aggressive, "difficult," yet appealing child, was filmed over a period of five years, from his arrival in nursery school through his first year in a public school. This is a seven-reel, 16 mm. sound film.

A sheaf of explanatory notes, soon to be supplemented by a regular study guide, describes how the film is to be seen and used. The film is directed to teachers and prospective teachers and to professional workers in the fields of psychology, mental hygiene, social work, pediatrics, psychiatry, education and related fields, for classroom and similar uses. The warning is given that it is "not intended for general audiences which have had no theoretical preparation in the field of child study."

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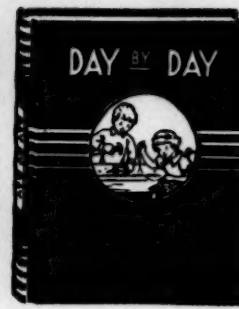
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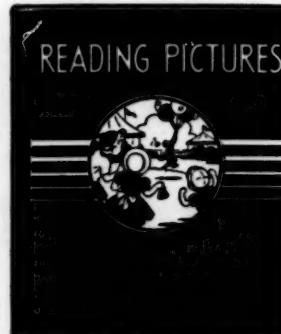
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